Believes the Scripture sincerely, and endeavours to believe it in the true sense, cannot possibly be an Hereticke. And if no more then this were required of any man, to make him capable of the Churches Communion; then all men so qualified, though they were different in opinion, yet notwithstanding any such difference, must be of necessity one in Communion.

REPLY.

The summe of his *Answere*, is this: Let a man believe the Scripture, and for the interpretation of it, be guided by himselfe alone, and then there can be no *Heresy*, but all must be of *one Communion*. A paradoxe sufficiently confuted, only by being recited. Such a Church of *Socinians*, will indeed abound with *Vnity*, or rather *singularity*, of euery man a part by himselfe: but it can neuer hope to enioy *Vnion*, or *Communion* of one with another.

Thus, I hope, the Reader cleerly perceaues, that, as I said in the beginning, Protestants are forsaken in this mans *Answers*, and grounds layd to introduce a new vnchristian Sect. But yet notwithstanding his contrary intentions, men who haue a feeling care of their owne soules, will see, both the force of his *Motiues*, and that the *Infallibility* of Gods Church, & the necessity of *a liuing Guide* in the way to Heauen, manifestly appeares, by his very *Answers* and *Example*, which demonstrate, that whosoeuer relyes not on such a *Rocke*, must be *inconstant in all his wayes*.

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FINIS.

THE FIRST PART OF THE RESOLVTION OF RELIGION,

DIVIDED INTO TWO BOOKES, CONTEYNING A DEMONSTRATION OF THE NECESSITIE OF A DIVINE AND SVPERNATVRALL WORSHIPPE.

(* * *)

IN THE FIRST, AGAINST ALL ATHEISTS, and Epicures: In the seconde, that Christian Catholicke Religion is the same in particuler, and more certaine in euery article thereof, *then any humane or experimented knowledge, against Iewes, Mahumetans, Pagans, and other external enemies of Christ.*

MANIFESTLY CONVINCING AL THEIR SECTS and professions, of intollerable errors, and irreligious abuses.

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THE EPISTLE OF THE AVTHOR
TO THE READER.

AS among all duties, and offices of man, (deare Reader) there is none by infinite inequalitie, either so excellent or deserued, as that reuerence and homage he oweth to God, his most soueraigne and omnipotent Prince, in whome all preeminencies and dignities are conteined, and from whom, all benefits and created prerogatiues are deriued: So among all other sciences and knowledges of this worlde, none can be in any degree so certaine and vndoubted, as that worship, taught, and reuealed of the same infinite wisdome and goodnesse, which can neither be deceaued in himselfe, or bring others into error. Yet the corrupt malice and ingratitude of man hath growne great, that at this present our meanest Function and obligation is not more neglected, and the very base, and contemptible things of this life preferred before that Supreame Honour, to which wee are bounde by so manie Titles. And the wilfull blindnes of prophane people reiecting the infallible Rule of Religious causes, and measuring secret and supernaturall misteries by their owne shallow and depraued Iudgments, doe esteeme that moste certaine and vnchaungeable veritie of diuine Adoration, more doubtfull and vncertaine then recanted conceits of humane affaires. Thus hath Man by negligence and malice shewed vndutifull disobedience to his Creator, and abused his owne vnderstanding, and will, so excellent powers of his intellectuall and immortall Soule, feeding the first with errors, and making vnlawfull appetites the obiect of the other: in such order that no sentence is so certayne, but one or other hath called it into question, no paradoxe so incredulous, but some embrace it, nothing so good, but it hath beene refused nothing so leawde & impious but some men haue approued it. The manyfold euen hundreds of false Religions, that haue inuaded, and now beare dominion in the world, and the irreuerent and irreligious liues of men and practise of al offences, Atheisme, and Epicurisme them selues wil beare me witnes. Some wauering and staggering in fayth, others by this number of errors vncertayne what to beleeue, and those which make aduantage of such times, to procure excuse to their own impieties either in opinion the dutie of Religion, or in desire wishe there were none at all, no God, no Heauen, no Hell, no Immortallitie after death, no pleasure but in filthinesse. Wherefore fullie to satisfie all English Subiects, I haue made demonstration, not onlye of the necessitie of a supernaturall Religion in generall, against all Atheists and Epicures: but by diuers Arguments by which true Reuerence may be prooued, or error impugned and confuted, and farre both greater in number and more forcible then can be alleadged, to establish ane error: that onlie Catholike Christian worshippe is the same in particuler, against all enemies as well Iewes, Mahumetanes, Pagans, and other externall aduersaries, which I will performe with so much more breuitye, by howe much I may hope there is lesse need thereof in a Christian Nation: as also against all Heretickes and internall enemies more at large, by aboue an hundred vnanswerable Reasons (as the present occasion more requireth, in which the former Infidels will likewise bee more plainly confuted) manifestly conuincing all theyr Sects and Professions of intollerable errors and vn-

ſufferable abuſes, euen by the light of Nature, and without all ſhew or apparaunce of true Reuerence, hauing no grounde, either naturall, or aboue nature of ſuch doctrines, beeing only reſolued into the lying, and manifeſt deceitfull and falſe inuentions of the Diuell, and licentious deceauers: and contrariwiſe euery Article of that worſhip I defend, by Arguments diuine and humane, ſupernaturall and by nature, Teſtimonies of God and creatures, Attributes, Properties, Offices, Prerogatiues, Endes, Effects, Name, Nature, and ſignes of true Relygion, and priuiledges of truth, to be the moſte certayne knowledge in the worlde, as certaine (to vſe S. Auguſtines *example) or more vndoubted then that a man liuing is a liue, or any other manyfeſt veritie in nature, and reſolued vnto the moſt faithfull and vndeceaueable trueth of God, whereupon not onlie the whole ſubſtaince, but euery priuate queſtion thereof is builded. For which cauſe amongſt others I haue named it a* Reſolution of Religion, *becauſe it is reſolued into that firſt and vnfallible veritie, which by no poſſibilitie can be deceaued. By which proportion in naturall Sciences, Philoſophers affyrme thoſe concluſions and arguments to be moſte true, which can be reſolued to the firſt principles which cannot be falſe. And as in practicall and compounded thinges, that compoſition and potion of Phiſicke (to giue example) which as it is compoſed of diuers ſimples in it ſelfe, is not perfectlie to be diſcerned, what vertue and operation it hath, but if it be reſolued to thoſe parciculer things of which it is made, and their natures and effects declared, the operation of the whole confection is euydentlie prooued: euen ſo it is in that great and noble Compoſition of ſpirituall preſeruatyues in Religious cauſes, as I haue declared. So that no particle or leaſt queſtion of diuine worſhippe, though neuer ſo ſecrette in it ſelfe, can haue the leaſt ſuſpition of doubt, beeing reſolued into that infinite wiſedome. And as all errors, that can be deuiſed concernyng Religion, are defended by one of theſe three kindes of people, Atheiſts, Epicures and Nullifidyans, which denie all worſhippe: or by externall Infidelles, Iewes Pagans, and Mahumetanes, which although they profeſſe a worſhippe, yet they both diſalow the true Reuerence, and* Chriſt *the author thereof; or by internall enemyes and heretickes, which though they acknowledge* Chriſt *for a true* Meſſias, (*which lykewiſe Mahumetes did*) *and that he deliuered true Religion; yet they doe erre in the manner of worſhippinge in particuler: So will I proue theſe three concluſions: that there is a Religion to be vſed, againſt the firſt; that the Religion which* Chriſt *deliuered is true, againſt the ſecond; and to the third, that Chriſtian Catholike Religion is the ſame. In proofe of which Propoſitions not onlie the true worſhippe ſhall bee inuincible prooued, but all doubtes, difficulties and obiections of theſe miſbeleeuers ſolued and reſolued: For which cauſe alſo I haue intituled this worke a* Reſolution. *And ſo I end humblie deſiryng all Readers of theſe bookes, which by them ſhall eyther be confirmed in truth, or reclaymed from error, ſometimes to vouchſafe to remember in theyr deuouteſt prayers, the poore Author hereof.*

Aug. lib. 7. confeſ. c. 10.

Their Catholicke Countrieman. R. B.

THE FIRST BOOKE OF THE FIRST PART OF THE RESOLVTION OF RELIGION:

PROOVING THE NECESSITY OF A SVPERNATVRAL VVORSHIP.

(* * *)

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Chap. 1. *Of the Name and Nature of Religion.*

RELIGION, among other names is so tearmed of the Latines, either *a Relegendo*, of often reading, repeating, and ruminating things appertayning to diuine Reuerence: or *a Reeligendo*, of chusing to please God againe by submission, whome by want therof we had forsaken; or lastly, of *Religando*, in that we are bound vnto him by many Obligations, both in respect of excellencies conteyned in himselfe, as benefits bestowed vpon vs: And after the same proportion is tearmed of the Greekes *Threschia*, or *Eusebia*, a pleasing of God, pietie, and dutie vnto him. And was charactred of the hieroglyphicall Egiptians in the same sence, and of the true religious Hebrewes, named *Zebach*, a Sacrifice, which is the supreame worshippe of God, or *Chucath holam*, an eternall and euerduring statute, or *Chucath hatorah*, a statute of the lawe, ordeyned by the lawe of God, and euer due to him. And by generall consent and conceit of all men, of whatsoeuer profession and estate, Infidels, or true beleeuers, Heretickes, or Catholickes, vnlearned, or Philosophers, alwaies vsed for that honour and reuerence we owe to God, our maker and preseruer.

Isodo. l. 10. Etimol. c. 17. Cic. de Inu. lib. 2. 4. 8. Aug. l. ver. Relig. 10. c. 4. & l. 10. ciuit. 2. c. 4. Iacob. c. 1. Actor. c. 26. Leuit. c. 16. 7. ver. 36. Exod. c. 29. ver. 9. Num. c. 28.

Chap. 2. *Of the absolute necessity of God, and a first cause most exceellnt, and deseruing Worshippe and Religion.*

VVHEREFORE vsing this worde *Religion*, in the same sence and acceptance, there neuer was (or can be) any nation, people, or particuler person, so impious, ingratefull, or irreligious, but if they acknowledged, or confessed a God, supreame gouernor and cause of things, from whome they had their beeing and preseruation (as both *Lactantius* and other learned Authors witnesse, and experience prooueth al Atheists haue done, when they come to die and see their owne defects) but they

All people, euen Atheists themselues, in time of misery confessed a God, and Religion &c.

yeelded vnto him one religion or other. For although many, or most by their owne demerits and wickednesse, were ignorant of the true felicity of man, what it was, (humane reason not able to clime so high) yet knowing, which by no possibility they coulde not but knowe themselues to be creatures, and so dependant, must of necessity acknowledge all their perfections, howe many and excellent soeuer, to be communicated and deriued vnto them, from a former and independing cause: so that for gifts and benefits already receaued, thankes and gratuity, for those that should afterwades want, submission, prayer, and obsecration, and in regarde of his exceeding dignity and preeminence, all worship and reuerence were due, and to be rendred. For seing he, from whome all these thinges were imparted vnto man, must needes be the first, originall, greatest, most perfect, and without dependance of any other, and all graces, dignities, and perfections that be, or coulde be produced in all creatures, that are, haue beene, or by possibility coulde bee created (for such also shoulde bee his workes) were to be obtayned of him, in him also they were to be founde, in a far more eminent & excellent degree: for nothing can giue that vnto an other, which it hath not in it selfe, either in the same, or a better manner: which must needes be most true in the first, and principall cause; for if this shoulde want the perfections and excellencies which be, and were to bee made by it, it coulde neither giue them to others, because it selfe should want them; neither obtaine them for it selfe of any other, because it is the first, and can haue no former cause from whome to receaue them. Then seing all those dignities, & prerogatiues of wisdome, bonity, iustice, mercy, knowledge, prouidence, immutability, eternity, and the rest, for which, faith, hope, loue, reuerence, feare, obedience, sacrifice, adoration, or any kinde of honour and worshippe is required, are connected and vnited togither, in that one eternall and vnchangeable essence, and not after that limited and participated manner, as they be in creatures, but in such an infinite and incomprehensible sort, that the least perfection wee can imagine, and conceaue in him, is infinitely greater then all creatures, and their perfections, (for euery thing in God that is but one most simple and vndeuided essence, is also God infinite and vnmeasurable) all true reuerence and religion, must needes bee due and belonging vnto him; though any man, or creature of vnderstanding, could be so mad to thinke himselfe a creature, not to be dependant of that most perfect and infinite diuine nature. For excellency of it selfe is cause worthy of honor, though there be no farther obligation, or bande of reuerence. But let no man thinke, that I intende in this place, to make a formall dispute, to prooue

The excellency of God, the first cause worthy all Reuerence.

that

that there is a God, of which my confidence is, no reasonable creature can be doubtfull. For all Arguments will be testimonie, and the meaneſt of ſo many millions of creatures as be in the worlde, giue demonſtration in this caſe, and that was euer ſo vndoubted, and euident to all kingdoms, countries, and particuler perſons, in all places, times, and generations from the firſt creation, that neuer any nation, neuer any priuate man, except mad, or franticke with paſſions, and beaſtly pleaſures, to excuſe his filthineſſe, in ſo many thouſands of yeares hitherto, made it a queſtion, & whereof euery Argument of this worke will be a witneſſe. But I chiefly contende at this time, to vpbraide the Irreligious people of theſe daies, how vnnaturall a thing it is for any reaſonable creature, (ſuch as euery man by nature is) to neglect this dutie to his ſoueraigne King and maker, which is not only to proclaime himſelfe an irreligious & diſobedient traytor and rebbell vnto his Creator, but by the leaſt deniall thereof, falſely to affirme there were neither Creature, or Creator, God, Man, or any thing elſe in the worlde. For ſince nothing can be made, but of ſome cauſe, and in cauſes an infinite number maie not be graunted, either this firſt cauſe of thinges, and religious dutie to him muſt be confeſſed, or elſe we muſt ſay, that nothing is, or can be made: when we thinke we ſee the heauens, elementes, & ſo many glorious creatures in this world, we are deceaued, becauſe no ſuch thing is, or can be framed: that we our ſelues which conceaue ſuch variety, are not, neither doe we imagine any ſuch thinge at all. For if we take that reuerentiall originall, and abſolutely independing cauſe awaie, nothing either already is, or by poſsibilitie can be hereafter. For although ſome haue defended, that the power of creation & producing ſome thing of nothing, may be communicated of God to a ſecondarie cauſe, yet they ſay, that in ſuch caſe, this ſecond agent ſhoulde onely be an inſtrumentall cauſe, which euer remaineth a principall worker, and they alwaies ſuppoſe ſuch an one to be communicating that property to the other; for where a principall and communicating cauſe is wanting, an inſtrumental cauſe to which ſuch power is deligated, cannot be, neither by any power is immaginable. For euerie receauer, receaueth of ſome, and there cannot be any thing produced, where there is no power deligate or indeligate, inſtrumental or principal of ſuch production. Wherefore, ſeeing there be ſo many millions of thinges, and kindes of creatures, moſt certainely produced and exiſting in the worlde, as all our ſences are witneſſes, no man can ſay theſe thinges were made of them ſelues, for ſo the ſame ſhoulde be, and not be togither, which is a repugnancie in nature: neither of anye other former dependinge cauſe, for

All creatures in the worlde, all authorities and euery argumente for religion in this worke, prooueth a God.

The neceſsity of God, to bee the firſt efficient cauſe, and Religion due to him.

Magiſt. 4. diſt. 5. Duc. 2. Sent. &c.

that likewise must haue an other to prduce it. Therefore, sith nothinge is made of nothinge by nature, which alwaies worketh in a subiecte and something; nothing of it selfe, nothing of any thing that is depending; and yet so many thinges be in the worlde, and the first of those created effects must be of nothinge (otherwise they shoulde haue former, secondary, and created causes) and betweene being, and not being, nothing, and something, nothing, and so many thinges as nowe be, there is infinite difference and improportion, that cause which of nothing created all thinges, of necessity must be infinite, omnipotent, and illimited, conteyning all goodnesse and perfection, and so worthy all reuerence, worship, and whatsoeuer homage may be conceaued belonging to Religion.

The preseruation of thinges by God, binding to Religion.

And as so many millions and distincte degrees of thinges, coulde not in the beginning be created, without an infinite, and omnipotent cause, so as well the orderly productions, and generations of all creatures since then, and the daily and howerly preseruation of them, and all those excellencies wherewith they be endued, from falling to corruption, cannot be attributed to any inferior agent. The continuance and duration of essence and perfection, is as much depending of an infinite and illimited agent, as their first production was: and as in the beginning without the worke of that omniporent cause, they coulde not posibly haue bin made of nothing, as they were, so without the like assistance, they woulde in an instant be annihilate, and come to nothing againe. For though we should graunt to all conceited men that euer were, or woulde be accounted Philosophers, that these inferior things be compounded of elementarie causes, that they be produced by creatures of their owne kindes, men, by mē, beasts, by beasts of the same nature, and so of others, that they are assisted of the celestiall bodies, and receaue influence from the heauens, that respiration is from the aire, heate from the fire, & other necessaries frō other elements, yet neuer any Philosopher or man of iudgment can bee so absurde in reasoning, but confesse that all these thinges themselues both in production of other creatures, as also in their owne being & preseruance, depend of a former infinite cause, and that these as they made nothing in the beginning, but were made and had emanation for themselues of an other, so they cannot either produce others, or themselues continue without like assistaunce. Therefore in euery least action, duration, or preseruance for euery minute of time, we must of necessity appeale to that first and omnipotent Creator. For no proceeding can bee infinitelie without end, either in the production, emanation, or preseruance of things: For so al causality and effecting operations should be taken a way, and no least

effect

effect could be produced. For in ordinate causes the latter dependeth of the former, and al latter causes of some precedent & first cause, but where there is no beginning, there is no first, and so no causality, and consequently no effect, nothing is, nothinge euer was, nothing can be produced or preserued hereafter, all things are already returned to nothing, which is euidētly vntrue, therfore that first cause must needs be most honorable, & deseruing all reuerentiall duty, & submission. Moreouer experience teacheth, that there is an infinit number of things in the world, whose essence and being, is not of necessity, but contingent, so that they may, and may not be: and whether they be or no, no absurdity in nature can be concluded. For who can say that man (to giue example) or any other creature, is absolute and necesary to be, either in respecte of himselfe or any other for their beeing, or not being? If he be absolute necessary for the being of other creatures, of necesity those creatures, both in being and preseruation must depende of him, which is euidently vntrue. For if man were not, other things might be, as the heauens and diuers others were before he was created, and if all men were consumed, yet all other thinges might remaine in safety. In respect of himselfe he cannot be named absolutely, and of necesity to be, for so he should be of himselfe, and without dependance of any other, which is euidently false of euery limited and depending thing, such as man and all creatures are. Therefore aboue all depending thinges, and such as bee not of necesity, wee must at last arriue to one, that is of it selfe absolute and independing, of which the rest must haue dependance, and to whom religion and dutie is belonging, both for that absolute and independing preeminence in himselfe, as also that of necesity we depende of him.

One absolutely necessarye, and independing essence, which is God, worthy al worship.

The same reason ioyned with experience, teacheth, there is a subordination in all inferiour things, none of them is altogither for it selfe, nothing without some order to an other. In artes and sciences belonging to the minde and intellectuall powers, there is a subalternation. In corporall and bodily thinges the matter is more apparant, the heauens, their motions & influences are not for themselues, but for others, that take benefite of their motion, and receaue influx for them; the simple and elementary creatures are for compounded things, no compounded thing is for it selfe, but is subordinat: beasts, fowles, fishes, and the rest, are referred to man, man as he is not of himselfe, so much lesse to himself can he be subordinat, and so of euery thing that made not this subordination. Therfore at last we must come to some excellent thing, which as he appointed this subordination, & of himselfe can be subordinat to none, because he is

The subordinatiō of things by God. &c.

the first deuiser of this order, so they all must needes be subordinat to him.

God the finall ende of all.

And when in all orders of thinges, alwaies that which is the end of others, is most perfect, and no reasonable and intellectuall agents, doe thinges by themselues, without instrumentall causes, or worke by instruments, and secondarie helpes, but to some ende and purpose: Then seeing so many intellectuall, eternall, glorious, and admirable things of the world, coulde not possibly be framed, ordered, or disposed of, by any thing inferior, vnreasonable, and not intellectuall: of necessity as the first cause in producing, and ordering so many and meruailous degrees, and estates of creatures, argueth both a firste cause, and infinite and omnipotent power in him, so in ordeyning them to some ende, that ende must be the most perfecte thinge, then seeing none coulde be more greater then he, or equall to himselfe, for his honour and dignity they were created, and he was, and is their end, because his infinitnesse in power, excludeth assistance, his onlie immensity in goodnesse and perfection, debarreth all other last and finall endes, and admitteth no companion in equalitie of perfection. And euerie man and creature, is so much more indebted and religed to him, then to any inferiour agent, parent, Prince, or potentate, to whome we yeelde reuerence for benefits receaued, by howe much his infinite greatnesse and perfection, exceedeth any limited and depending thing, and by howe much euery effect is more beholding to the first, and vniuersall cause, without which absolutely it cannot be, then to any secondarie and particuler worker, without which by the power of the former, absolutely it may be produced. But if sence and experience may not be admitted with these sensuall and beastlie men, if no reason can haue allowance with such vnreasonable mindes, and all naturall arguments & demonstrations, and daily experiments must be condemned with such vnnaturall monsters, if we should grant them all they can demande, with so many impossibilities in ordinary and connaturall things, that inferior causes could worke, without dependance and assistance of the superiour, that no creature is depending either in essence or operation: that there is no first and principall cause, that chaunce and fortune (which can be nothing but the accidentary concourse or effect of inferiour causes) made al thinges, and whatsoeuer impossibility any foolish and franticke braine can imagine, to excuse their wicked and lasciuious liues. Yet thousands of effects which haue beene, and coulde not be by the production of any created cause, must needes condemne them. For all nations and people in the world, *Christians, Iewes, Mahumetans, Pagans*, and all estates of men, haue proued, and must, & do acknowledge that infinit, miraculous, and super-

Supernaturall miracles, which coulde not be produced by anye creature &c.

naturall

natural operations haue bin wrought, which no limited power with al the coniunctions, inclinations, aſpects, conſtellations, either of celeſtiall, elementary, or compounded things, which they can deuiſe coulde poſsibly doe, hauing no potentialitie in them, to effect the meaneſt of thoſe ſtrange and meruailous operations, onely able to be produced by an omnipotent and infinite agent. And further, to ſhewe an abſolute dominion ouer all creatures, to reſiſt and reſtraine the moſt vſuall, and naturall habilities of all inferiour cauſes, as the moſt mooueable heauens, that they did not mooue, but ſtande, as it were amazed at ſo greate a maieſty, that the greateſt planets (which coulde be commanded of no inferiour agent) haue changed their courſe and order. The higheſt, and aſcending Element of fire, hath deſcended euen to puniſh the Irreligious: The Aire, hath denied reſpiration to creatures: The waters, in moſt huge quantities, haue aſcended againſt their natural propenſitie, to drowne both particuler countries, and the whole worlde in the generall inundation: The whole earth hath trembled, and all the firmaments, and foundations of the worlde haue bin mooued at the pleaſure of their Creator, which no creature, nor all creatures togither coulde effect: And yet all countries, peoples, and eſtates, are witneſſes to theſe things. Thus wee ſee all teſtimonies crie out there is a God, infinite, omnipotent, and independing, which hath effected theſe things. This is the euidence of all creatures, all nations, and kingdomes, all eſtates, and degrees of men, *Patriarkes, Prophets, Prieſtes, Kings, Rulers, Princes, Philoſophers, Chriſtians, Iewes, Mahumetanes, Pagans*, all *Rabbynes, Doctors, Sybils, Flamens, Arch-flamens, Calyphes, Brachmans*, all that can be cited for authority, agree in this, that there is a God. This is the ſentence and vniforme conſent of them all, that diſagree ſo much about his nature, and religion in particuler. All good men allowe of this, this all impious and wicked haue confeſſed, except perhaps ſome fewe priuate men, in ſo many generations, and times of the worlde, which drowned in all licentious liuing, haue (to excuſe their impieties) rather wiſhed it in will, then affirmed in iudgement: and thoſe alſo, when they came to death and miſeries, as I cited before, acknowledged it. And to conclude againſt barbarous and abſurde peop'e with abſurdities, if there is no firſt, omnipotent, and moſt excellent cauſe, then no religion, which is onely due to ſo greate a maieſtie is to bee rendred. Then all nations, and people of the world in all generations, and ſo many thouſands of yeares, that euer profeſſed it were fooles: and one *Lucretius*, that liued, and dyed mad, or any particuler and beaſtly man, that (to tumble in filthynes) woulde wiſh ſo vnpoſsible a thing, is onely wiſe and holy. If

The teſtimony of all nations and people.

Lact. ſupr.

Abſurdities of denying God, &c.

there is no first, absolute, and independing cause, no operation can be effected, nothing is now done, nothing can be brought to passe hereafter, because depending causes cannot worke without assistance: so there neither is, or can be any change, alteration, generation, or corruption in the worlde, but all thiugs must needes returne to nothing. If there is no God, first, and illimited cause, to haue created the worlde, there is no science, knowledge, or faculty in the worlde, there neither is, was, or can be any creature, or the least effect; because none of these limited and depending thinges, coulde by any possibility be of it selfe, or any other depending cause. And a thousand such impossible absurdities, which follow this most blasphemous, and sacriledgeous assertion, (*there is no God*) if any barbarous and beastly mouth, durst be so impudent to pronounce it. But this will be more manifest in many chapters, and the whole treatise following, to the confusion of all enemies to true Religion. For which cause (as also that I hope no man can bee so vnreasonably blasphemous to make it a doubt) I passe it ouer more briefly in this place.

Chap. 3. *The necessitie of a diuine prouidence towardes man, and other creatures ordeyned for him, and his dutie to render Reuerence and Religion.*

BVT to preuent the prophane, and blasphemous excuses of this impious generation, accusing the infinite wisdome of God of folly and challenging his incomprehensible goodnes of improuidence: If by impossibility things coulde be effected and caused without any cause, which nature generally teacheth, for a most euident contradiction: yet nothing coulde endure, or bee preserued, without the prouidence and protection of an independing cause,. For duration and perseuerance of second causes, is no lesse depending then their first creation. Then how doth that infinite number of thinges, which this worlde possesseth, endure without corruption? Howe can so many and diuers creatures, not onely wanting iudgment, and reason, for their rule and direction, but all sence and life, obtaine their endes, and remaine in order so infalliblye as they doe? When by reason we know, nothing wanting reason can make comparison, conferre, past, present, and future times, and things, iudge and discerne what is daunger, what is not, what euil, and to be auoided, what good, and to be followed: or by any possibilitie either knowe, prosecute, or imbrace that order, and ende, whereunto it is ordained. And yet the certaine, orderly, and indefectiue motions of Heauens, operations of elements, concourse of causes, and workes, of all inferiour & compounded creatures,

The necessitie of Gods prouidēce, for the dependance of creatures.

The vniforme and orderlye course, euen of insensible thinges, that can haue no prouidence in themselues.

creatures, sensitiue, vegetiue, and such as haue neither reason, sence or vegetation, vtterly vnable to order and direct themseues, giue testimony they are guided dy some most prouident and carefull workeman, cause and director of all thinges, caused and directed by nothing, but alwaies hauing from eternity existence, beeing, and all compleate and posible perfection; to whome consequently, all worshippe and homage, euen by that title, and for that preeminence, is to be yeelded. For, as *Cicero* saith, if it be not posible for a great number of letters, and characters cast togither by chance, without any order or disposition of sillables, wordes, and sentences to make the Annales of *Ennius*, or compounde any history, or worke of learning, if no man shoulde set them in order, how much more is it vnposible to beleeue this admirable, and wonderfull world, to be made by accidentary concourse and meeting of thinges togither: Yea such absurde and irreligious Atheists must yeelde, that of necesity in either case there is one first originall, and independing, both to frame and compose, as also orderly to digest both the one and other. For neither coulde those characters be made or ordered of themselues, or those causes which by chance shoulde constitute the worlde, be, or haue concurrence without a Creator, and former cause of such agreement. For although some Philosophers with many absurdities defended the eternity of the worlde; and an infinite number in succesiue thinges: yet they all euer graunted, both a dependance, and emanation of them from GOD and that it was imposible, an infinite progresse and proceeding, coulde be in essentiall and subordinate causes, such as the superiour and inferiour, first, and secondary causes are: for where no beginning of causes coulde be found, there no operation could either be effected, or begun. And if that coulde by any man be imagined; yet of necesity, euen in that infinite number of causes one of whome the others shoulde depende, must haue that supreame prerogatiue wee asigne to the first and principall cause of things, without which, nothing coulde be either gouerned or created. Wherefore, as *Eusebius* teacheth, as in artificiall things, (to giue example) an house cunningly & curiously builded, & adorned with al kind of furniture, is an vnfallible argument, that there was a builder & disposer thereof; much more doth the meruailous excellencie, number, order, and beawty of all naturall things, in the great, and glorious habitation, and house of the world, giue euidence, that a chiefe Prince and artificer hath made, digested, & still ruleth and gouerneth them. For, (which I prooued before) as to make, is an act of power, and to make & create, where there is infinite improportiõ, is an euident argument, of an

Cic. lib. 3. de Nat. Deor.

Arist. 2. Met. c. 2. text. 5. & Met. cap. 5. text. 41. Auth. l. caus. c. 1. &c.

Prouidence ouer creatures as much belõging to god as their creation.

Euseb. lib. 3. Præp. Euãg.

infinitely able and omnipotent workeman; so to see so many millions, and innumerable multitudes of things, not able to rule, order, digest, and prouide for themselues, yet so vniformely without error, so generallye without exceptiō, so many thousands of yeares, as since the worlds creation (and from eternity, if it shoulde not bee created in time) without intermission, to be ordered, ruled, digested, continued, preserued, and prouided for, is a manifest demonstration, that they are thus maintayned and gouerned, by some most prudent, good, and indefectible cause, which performing that prouidence for the vse of man, man a reasonable creature cannot be so vnreasonable and forgetfull of duty, but yeelde vnto him that honour and Religion, which so long & infinite a benefit deserueth. That an infinite number of things besides man are, and haue euer in all ages, places, and degrees of things, bin ordered, ruled, and most certainely prouided for, no Epicure can denie; euery creature and euery sence he hath, will bring euidence it is so. That to rule, gouerne, order, direct, and prouide for thinges, and to bring them to their end is an act and onely operation of reason & vnderstanding, no man can contradict: man is the only reasonable and vnderstanding creature of this inferiour world, he doth not, neyther can he, or any limited vnderstanding so certainly, and infallibly order, rule, and haue prouidence ouer so many millions, infinite, and innumerable thinges: none of them hath reason to order themselues, and most doe want both sence and life, therfore seeing there is neither act, power, or potentiality in them, to order and rule themselues, and nothing else can be assigned to exercise that vniuersall prouidence, of necessity it must bee done by the chiefe and vniuersall cause, their first maker, for nothing else can performe it, and their gouernment most properly belongeth to him. No Prince that hath wonne, instituted, or otherwise obtained a kingdome, will neglect to rule it, no Soueraigne may be careless of his subiects, no parent regardeless of his children he hath begotten, no Artificer, workeman, or cause indued with reason, can be without prouidence of the thinges and effectes he hath produced, although their care and charge require laboure, newe and dayly costes in the agent. Then that God & workeman, whose infinite wisdome cannot alter and repent any worke he hath effected, mislike no ende he hath entended, whose goodnesse cannot be vnprouident or change to thinges he loued, whose power is omnipotent, whose act is but one & eternal with whom it is no greater businesse to gouerne a thousand worlds, then one and the meanest creature, whose vnderstanding is so illymited that nothing can possibly be concealed from him, will not, but take prouidence

No creature hath, or can haue the general prouidence of thinges.

No maker of thinges endued with reason, is vnprouident of his worke.

The infinite wisdome and goodnesse of God, cannot but haue prouidence of thinges.

of

of man, and all creatures he hath created. And as the first creation of all things from nothing, could not possibly be effected, but by an infinit and illimited agent, so both the duration and beeing of the same creatures, which is as it were, one continued productiō, cannot be maintained without the concourse of equall vertue, neyther their actions and operations (which likewise be creatures and dependant) posibly be effected, without the same creator. Neyther can any man imagin, how an inferior & depending cause can beginne, continue, or perfecte any operation, without this prouidence, and assistance of the superior and vniuersall Actor. And although the heauens and celestiall bodies, hauing a generall influence to inferior thinges, in that respect, are tearmed vniuersall and common causes, in regarde of these lower agents, whose influx and actions are more perticuler, yet both they are inanimate, and so vnfit for gouernment, and if they be compared to God, the supreame vniuersal cause, they are priuat agents, & howsoeuer they be consídred they are secondary & depending, and can worke nothing without assistance of their Creator, much lesse can the coniunctions, aspects, sights, and, constellations of planets, only accidents, which worke nothing but in vertue of their subiect, be effectuall of such thinges. And the Stoycks themselues commonly excepted from fatalitie, the wills and free actions of men, which is sufficient for this cause of Religion, which is their homage. And concerning meaner effectes of honour, riches, wealth, prosperity, death, sickness, and the like, euery day and minute of tyme cryeth out with experience, that like constellations doe not alwayes, or ordinarily produce lyke dispositions and workes: to exemplyfie, was no man in England borne vnder the constellation of our kinges, that none but they enioyed the Crowne? did not all the worlde bring forth one man, when *Clement* the eight, and *Radulphus* were borne, that none other is a Pope or Emperour? And if such Princes before their powers begunne, coulde prohibit others to be borne with them, yet we see that many thousands daily die with them, whether they will or no, as in so manie battailes, wherin hundreds of thowsands of all estates, ages and coditions, differing from those Nobles, haue beene slayne with Kinges. And yet by these mens arte, all those that died with Kings, should be Kings, al of one age, nature, and condition. Thus many thousands to one it is in their procedings, (besides all other inuincible reasons) that they are deceiued, and God hath prouidence not only of humane actions, but all other thinges, because no other cause can rule; then experience, telleth vs these thinges are true, and their denyses false. And the same experience is a tutour to euery priuate man, that

Euil of thinges cannot be imputed to the heauens and constellations.

Albert. l. 1. Phisic. c. 19. tract.

at all constellations he is of the same liberty of will, to doe, or not to doe; and howe can the heauens and bodies more spirituall substances? are they animated that they haue dominion ouer soules? are they omnipotent that they can bringe violence to our wils and freedome? are they exempted from a chiefe gouernors authority and rule, that they can gouerne al? are they God and the first agent, that they are independing, and all depende of them? these be the absurdities of such people. Besides which, all reason and reasonable creatures, Angels, gloryfied Saints in heauen, & the vnderstandings of all men of equall iudgment, confirme it by their sentence: all sensible things by their indefectiue order approoue it. All insensible creatures simple and compounded, the heauens, elements, and all others by their vnuariable courses and proceedings, euer haue ratified it to be so: the meanest creature by the wonderfull composition of partes by which it is composed, & certaine direction to come to those ends & perfections, which for want of science it cannot knowe, giueth euidence in this cause. This mooued *Galen* that prophane and irrreligious Phisitian, attributing all to nature, and nothing to the cause and ordeyner of nature, at last (as himselfe is witnesse) to acknowledge the prouidence of God ouer these inferiour things, and to make a Canticle in these wordes following, in honour of our Creator. *Heere trulie doe I make a song in praise of our Creator, for that of his owne accorde, it hath pleased him, to adorne and beawtifie his things, better then by any arte possible it coulde be imagined.* Therefore if the prouidence of God is such, to his meane and basest creatures, the common obiectes of Phisitians, most busied in bodies and more contemptible things, what woulde be said if we shoulde goe about to comprehend the least of so many thousand glorious creatures in the world. What particuler supernaturall prouidence and protection GOD hath alwaies vsed to his religious seruants, aswell whole Kingdomes, Countries, and priuate persons, deuoted to him in religious worship, will appeare in the thirteenth Chapter of this booke, to the confusion of all Infidels and misbeleeuers. In the meane time (which I will omitte in that place) let vs take for our example, the city of Hierusalem, so renowned for religious obseruations, vnder the lawe of *Moyses*, and the high Apostolicke See of Rome, so famous for true worshippe since the time of Christ, yet both odious amonge misbeleeuing people, the first to Pagans, the seconde both to them, incredulous Iewes, and apostating Heretickes of all ages. Concerning the first, let vs passe ouer that miraculous prouidence GOD exercised towardes the Israelites his religious seruants, inhabitants thereof, from the time of *Abraham*, to whome he made the promise, to blesse him & his posterity

All authoritie prooueth the prouidence of God.

Example of Gods prouidence to euery meane creture

Galen. lib. 3. de vsu part. & lib. 5.

Chap. 13.

Examples of Gods supernaturall prouidence. &c.

Gods prouidēce to Ierusalem before the comming of Christ.

Gen. 12. 15. 17. 18. 1. Reg. 6.

sterilitie, & take especial care of that nation, whereof Christ was to descend, vntill the time of building the Temple by King *Salomon*, which was aboue 900. yeares. I will not speake what blessings were bestowed vpon *Abraham, Isaac, Iacob*, and their discent, how miraculously they were multiplied in Egipt, with what wonders their mightye enemies were confounded, their meruailous deliuerie thence, the drowning of their enemies, their strange preseruation, their miraculous life and protection in the desart, the more then wonderfull conquests they obteined ouer so many and potent enemies, and other supernaturall fauours, not onlie recorded in holy Scriptures, but remembred by other writers, and manifestly knowne, to many and great Kingdomes. But to passe these ouer, what coulde be the fame of Hierusalem a City of Canaan, a little countrie, when it was deuided into so many prouinces, as it was before the Israelites inhabited it? what man maketh mention of anie honour or grorie it had? but after religion was setled there, howe glorious was it to all nations? it was the seate of the Kinges, and it was called the Citie of the King of heauen, the high Priest, with the greatest Maiestie of that lawe, were planted there, Sacrifices were there offered, not only *Iewes*, but *Proselites*, and conuerted *Gentyles* of all nations, honoured it with their accesse and presence, *Parthians, Medes, Elamites*, inhabitants of *Mesopotamia, Cappadocia, Pontus, Asia, Phrigia, Pamphilia, Egipt, Libya, Cyrene, Romanes, Cretensians, Arabians*, and others. How sumptuous, & glorious was the temple to all nations, where all things were almost made of Golde? howe pretious and miraculous (as many write) were the attyres of the Priests? howe honourable was their Oracle and Propitiatorie most strangely glorified with the presence and answeres of God himselfe? with what holie Relickes of the *Arke Manna*, and others, was it sanctified? to what a mighty nation did that people encrease? what Prophets had they? howe were their ennemies *Antiochus* and others punished of God? howe gratious were they to the greatest Princes? howe miraculously were they, their holy Citty, and Temple, preserued a thousand yeares togither? how were they diliuered from captiuities? how strangely did God mooue the harts of the mightyest rulers of the Gentiles to honour their sacrifices, and Temple? And when the time was come, that theire lawe in the *Messias* shoulde cease, and they most prophanely had denied and put him to death, not onelye as their owne Prophetes, but the *Sybils* and others amonge the Gentyles had foretolde, and they falne to such notorious impieties, as their owne Historian *Iosephus* is witnesse, that neuer any nation had come to that degree of wickednes; yet god ceased not his special prouidēce to that people,

Gen. 15. Act. 7. Exod. 12. Exod. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. &c. Porphyr. l. 4. cont. Christ. App. lib. 4. cont. Iud. Ioseph. lib. 4. Antiquit. Arist. l. 72. interpret.

3. Reg. 6. Math. c. 5.

Act. 2.

Iosep. l. antiq. Arist. l. 72. interpret.

Machab. 1. Esdr. 1. 2. 3. Arist. supr. Ioseph. cont. Appion. 1. Esdr. 1. 2. 3. 4. 5. 6. 7. &c. Is. 53. Hier. Sybil. apud Lact. 1. 2. 3. 4. diu. instit. D. Tho. 3. p. Ioseph. l. 15. 20. 7. bell.

but gaue them many wonderfull signes for their conuersion. Besides those wdich the holy Euangelists report of the miraculous Ecclips, quaking of the earth, rending of the Rocks, & tearing of the vale of the Temple, arising of the dead and others, *Iosephus* giueth euidence, that in their great festiuity (before their desolution) in the night, there appeared such a light about the Alter & Temple halfe an houre togither, that euery man thought it was day. And at the same time, an Oxe ledde to be sacrificed, brought forth a calfe in the middest of the Temple, and the East doore of the inner Temple made of brasse, and so heauy that twenty men coulde scarcely shut it, beeing locked with strong lockes of iron, and barred with deepe barres let downe into a threshold of stone, opened of it selfe in the night before the setting of the same fierie Chariots and armed battailes, were seene in the Aire about the City: and the Priests did heare a voice, saying: *Migremus hinc, Let vs go, from hence*. And (that which is a moste strange testimonie of Gods continued prouidence towardes them) one *Iesus* son of *Anani*, foure yeares before the warre began, when the Citye was in great prosperity and peace, vpon the soddaine in their festiuall day, began to cry in these wordes. *A voice from the East, a voice from the west, a voice from the foure windes, a voice vpon Hierusalem and the Temple, a voice vpon newe married husbands, & newe married wiues, a voice ouer al this people*. And this day and night going a bout all the streets of the city cryed, and although he was chasticed for this cry, yet he neither spake any thing for himselfe or against them that punished him, but still continued crying the same wordes. And being led to the ruler of the Romanes to bee punished, & his flesh torne to the bones with blowes, he neither entreated fauor, or once wept, but at euery blowe bending downe, pyttifully vttered this speech: *Woe, woe, to Hierusalem*, and neuer gaue ouer mourning for the miserable city, and still complained in these wordes, *Woe, woe to Hierusalem*. And thus he continued seauen yeares, and fiue monethes, but principally vpon the festiuall daies: vntill at the time of the siedge going about the wall, he cried out with his lowdest voice, *Woe, woe to the City, and Temple, and people, and at last also he added, woe also to my selfe*, and was presentlye killed with a stone, throwne from the ennemies, hitherto bee the wordes of *Iosephus*, liuing amonge them at the same time.

Matth. 27. Ioseph. l. 7. bell. cap. 12.

Tacit. hist. lib. 5.

Ioseph. l. 7. bel. cap. 12.

God's prouidence to the Apostolicke See of Rome.

Sibill. apud Lact. li. diu. inst.

And coucerning Rome, where the Pope and high priest of Christians is resident, how vnprobable was it in humane iudgement before S. *Peter* a poore fisher came thither, that the prophesie of Sibilla (*the fishers booke shoulde conquer the Romane Empire*) should be fulfilled. Was not Christ his master put to death by that authority? was not he himselfe crucified by the

the same, and all his successors vnto S. *Siluester*, thirtie in number, either actually put to death, or most grieuously persecuted: were not Christians at that time without any friend or fauourer? were not the Romane Emperours the most potent of the worlde, and ruled all places? did not the persecuted Popes preach Christ crucified, pennance and great austeritye to the eares of licentious Gentiles? And yet we see that the prophesie of *Sibilla* was performed, and the especiall prouidence which Christ promised to his holy Apostle and his successors, that their faith should not faile, that it should conquere all enemies, that the gates of hell should not preuayle against it, is miraculously effected, and still continued to that holy See. I haue shewed in my *Apologicall Epistle*, how all the Pagan Princes of the world, one time or other were opposed against it, but they wer confoūded. How many Infidell & Pagan Emperors persecuted it, but they were punished, and it preuailed: many hereticall Emperors plagued it, but they were confounded, diuers wicked Christian Emperours & Kinges, both in England and other nations afflicted it, yet it conquered them, how often it was sacked and spoyled by *Gothes*, *Vandals*, *Saracens*, *Lumbardes*, and others, yet it florished still: that it hath beene infested with many schismes, and assaulted by aboue 400. sectes of heritickes before *Luther*, and yet condemned them, and yet at this time warreth against almost 300. knowen heresies, and yet it is more glorious and renowned now, after 1500. yeares, then euer it was before, & dilated further by many degrees (daily encreasyng) then euer any other regiment spiritual or temporall was, and not subiecte to the least suspition to be ouerthrowen, hereafter. And no man can make other reasan of these thinges, then the extraordynarie prouidence of God, to that holy place, the enemies it hath, and euer had, bee more, and more mighty, then euer any city fought against. It vseth not temporall armour against them. The souldiours, and Captaines it vsed, were vnarmed with corporall weapons, their conquest ouer their enemies was by suffering themselues to be killed. That which they taught was vnpleasing to potent Princes againste whome they warred, and carnall mindes with whome they fought, That which they laboured to ouerthrowe, and did destroy, was liberty, and things tending to delight, and yet that hath vanquished, and daily is more glorious and triumphant, the other perish, and become more contemptible. Who will not say but these things proceede from God, & his most holy prouidence & protection to that Religious Apostolicke See? And thus I might exemplyfie, in other thinges. I will passe so many thousandes of miraculous operations, whereof the whole world can witnes, & which could not be effected by any

Epist. Apol.

Bern. Lute. Catal. hær. Casp. Vlenb. 22. caus.

Miracles.

limited or created power, I haue spoken of them already, and must intreate them as well in diuers chapters of this booke, as also more largely hereafter, against internall enemies and whereof euery Argument I shall alleadge for true religion to GOD our chiefe gouernour giueth witnesse, therefore it needeth no more euidence in this place. Onely I will conclude, euery ereature in the worlde, euery parte, member, organe, quality, act, or operation it hath, is a demonstration in this case: God himselfe, ordinarily and superordinarily doth witnesse it, all reasonable, and vnreasonable things in their sence affirme it. The heauens, all simple, & compounded things, giue inuincible proofe it is so.

Cap. 10.11. lib 3. infr.

Part. 2. Resol. Arg. miracl.

The generall and vniforme consent of all countries and people.

This is the sentence of al nations, Cuntries, Schooles, Cities, Townes, and people, *Catholickes*, *Heretickes*, *Iewes*, *Pagans*, *Brachmans*, *Mahumetanes*, all Christian and Panim Philosophers, late, auncient, of all ages and places agree in this. None but beastly men, (whose opinion is no authority to excuse their filthynes) deny it, and they rather in voluptuous desire wishing, then in iudgment affirming it. Neither let them alleadge what multitudes of errors about religion in particuler, are, and haue reigned in the worlde: for as these errors are to be imputed to the wickednesse of the authors from whome they proceede, so such great contention for that cause is an euident argument of worshippe, and the dignity of true religion, otherwise euery man woulde not contende and make claime vnto it, with so great danger to himselfe, and contempt of others. And the causes of their complainte, that errors and sinnes doe reigne, proceede from their owne and such mens impious demerits, and are no more to bee imputed to GOD, which neither can, nor will deceaue, or becausse of sin, then the wilfull ignorance of a peruerse scholer, to a learned and painfull master, or the disobedience of a wicked childe or subiect to vertuous Parents and Princes. That God is free from inducing or leading into errors, is euident already by that most excellent goodnes, which I haue shewed to be in him. And that he hath deliuered so certaine and infallible meanes for euery man to knowe the truth, that (except wilfully) we neede not erre, I will demonstrate by inuincible Arguments hereafter, as also prooue in particuler against all *Infidelles*, *Iewes*, *Pagans*, *Mahumetans*, and all sortes of heretickes, that their errors and proceedings in them are so manifestly false, that they cannot be excused from wilfull ignorance: And that the order of catholickes true beleeuers is so certaine, that they cannot be deceaued. And to ease this irreligious people of al complaints against the oppressions, tribulations, and persecutions of the godly, and prosperities of the wicked, I will shewe that such obiections against Religion, are

Thist. Ec. Eus. Niceph. Bed. &c. Alcor. Mah. Thalm. Iud. Pet. Maf. hist Indic. &c.

Obiections of Epicures answered.

Cap. 2.3. sup

Lib. 2. & pare 2. Resol. Lib. 2. c. 6. part. 2. Resol Arg. 5. 6. &c

Cap. 12. 13. 14. infr,

a manifest conuiction of a diuine reuerence, and howe the temporall fauourers, and preferments of the religious, did alwayes exceede the honours of the vngodly. And to giue them that they seeke, I will proue if by impossibillytie there shoulde be no religion, nor God, no immortalitie after death, yet that the state of the professors of worship euen in this world, is farre more gloryous, honourable, and pleasant, then of Epicures, and irreligious men. Ca. 12. 13. 14. infr. Cap. vlt. penult. seq.

Chap. 4. *The necessitie of Religion, to obtaine the Immortall and supernaturall end, for the immortall Soule of man which can neither haue anie end in this lyfe, or perish possibly with death.*

WHEREFORE though we shoulde become such great Politicks, and so fully possessed with selfe loue and delight in religious affaires, that we woulde vse no reuerence or worshippe, but for our owne aduantage, yet we cannot but performe this reuerentiall duety, especiallie when we enter into reckoning with our selues, how many and often helpes and succours we want, necessary to that end whereto wee were ordayned, and that which we moste desire, the better and immortall portion of mans soule, not hauing perfection in this worlde, and yet must receaue it from God: For no corporall or corruptible thinge of this life is able to satisfie and giue rest to the greedy vnderstanding, or vnpleaseable appetite of our reasonable and incorruptible parte, neyther was there any Philosopher, or student of nature able to finde here the end and felicity thereof. For by felicity and happinesse al men alwaies did, and doe vnderstand such an estate, as is deuoided of all euill, wee would eschewe, and abounding with all good wee woulde wishe; for as *Aristotle* saith, that is *Blessednesse*, which all men and all thynges doe seeke, and desyre. Which estate and degree neuer anye nan yet, how much soeuer beefrended of this worlde, coulde taste in this life; but whatsoeuer they either founde for themselues, or deuised for others, it was not so durable, pleasaunt, good, or perfect, but it wanted one thinge or other, wee might wishe to haue: or brought with it some thing vnstable, variable, tedyous, troublesome, painefull, or vnpleasant, which a mā in reason might iustly craue to want; as manifestlyappeareth not only in the general conditiōs, which the Philosopher by light of nature requireth to the blessednesse of man but in honor, riches, knowledge, delight, or other pleasure, which any sect of Philosophers, *Accademicks*, *Peripateticks*, *Stoicks*, or *Epicureans* in particuler appoynted for humane felicity. Wherfore seeing such a condion and estate of happines cannot be

The ende and felicitie of man cannot be in this life.

Cicero Tuscul. quest. et paradox.

Aristot. lib. 1. ethic. ca. 2.

Arist. sup. cap. 8.

 founde

found in this life, and euerie thing one time or other enioyeth his end and felicitie, of necessitie this end and happines of man, must be obtained after death, and receaued of God by dutie to him, as also all necessary helpes, and dispositions thereof, all reuerence and religion must needs bee done vnto him by man, in a more high degree then of any other creature, not ordained to such a supernaturall, and eternall end. And this no Epicure, how much soeuer brutishly blinded in delight, or malitiously iniurious to the perfection of humane nature can deny. For if he aleadge no reason for his impyous and irreligious minde, then no man can be so foolish to beleeue him: If he pretend any shew of reason, how weake or feeble soeuer it is, thereby he ouerthroweth that by his owne reason and vnderstanding, which his licentious and brutish will laboureth to builde. For reason & iudgement beeing operations onely of the intellectuall part of mans soule, as immediate cause, and not depending of the sensible phantasie, or any corporall, or organicall instrument, (for neither a tree, or any vegetatiue thing, or a dogge, or any sensible creature, can reason, argue, or dispute of things) should be a manifest demonstration, that soule which is endued with those habilities, to be independing of the body, spirituall and immortall, liuing for euer, and so to haue felicity after death, for attaining wherof, a Religion and worship is due to God. Therfor euery one knowing himself to be a reasonable creature, no man can possibly cal the other in question, except first he would doubt whether he be a man, whether he hath reason, iudgeth of things past, present, and to come, compareth one thing with an other, argueth, and disputeth of causes and effectes: for, as both reason, & al learned philosophers teach, that soule which hath these indepēding operatiōs, must needs be seperable frō the body & immortal.

The vnreasonable absurdities of Epicures, and denyers of the Soules immortallitie after death.

Denyers of the Soules immortallitie, denie them selues to be men.

Mercur. Trif. in Aescul. plat. &c. Arist. lib. 1. an. text. 20. lib. 2. an. text. 22. lib. 12. met. text 27. 1. ethic. cap. 11. &c.

Let vs adde the vnsatiableness of the same facultie, whome all the science, and knowledge of this world cannot content; and the natural inclination it hath to knowe the causes of such effectes, as it findeth in this life, & cannot: that vnanswerable appetite, & propension of the will, which neuer enioyeth enough of the thinge it loueth, but desireth more: that liberty aud freedome it hath, commandinge all sensible powers, and faculties, either to exercise, or suspend their operations, prescribing, doing or not doing of things, and effecting the will, and election of it self, how vrgent soeuer the repugnant sensible appetites and desires bee. Then how can anie man imagyne that power to be depending of the body, which in it chiefest operations is depending thereof, but euydentlie sheweth superiorytie ouer al corporall & sensible passiions, and suggestions, that it can rule & bridle them as it pleaseth, in such sort, thar no foote can go, no eye

The powers of the Soule insatiable in this life.

The absolute regiment of the reasonable powers, ouer the sensible & inferior.

can

can see, no Member, Organe, or sensible Power is able to execute anie function, if the will forbiddeth. Or what Epicure can be so madde to affirme so manie spirituall vertues, as Religion, Faith, Hope, Reuerence, Feare, Iustice, & such others, which all men at one time, or other in some degree finde in themselues, to bee subiected in a corporall or corruptible power? Or is there anie of this schoo'e of impietie, but theyr conscyence and vnderstandinge telleth them, that sinne is not to be committed, and when they haue sinned, accuseth them as guilty of transgressing the lawe of God, whome they haue offended, and consequentlie whome they are to worshippe, and reuerence. Of which Saint *Paul*, in the light of nature speaketh in these wordes. *When the Gentiles which haue not the lawe* (*of* Moyses *and* Christ) *naturally doe those thinges, that are of the lawe, the same not hauinge the lawe, themselues are a lawe to themselues: who shewe the worke of the lawe wrytten in theyr heartes, theyr conscience giuinge testymonie to them, and amonge themselues theyr thoughtes accusinge, or also defending.*

Vertues and spirituall qualities of man, cannot be subiected in a Corporall & mortall Subiecte.

The conscience and internall experience a-men of the Epicures.

Rom. cap. 2. 5. 14. 15.

And although the vnderstanding in diuers first operations, craueth aide from the imagination: yet in many other noble acts thereof, it is independing: as in the iudgment of spirituall thinges, and the vse of free will, which no sence, corporall organe, or facultie was euer able to produce. For betweene euery operation produced, the cause which produceth it, and the obiecte and matter that is considered, there must be a due and correspondent proportion. No vegetatiue power hath sence, no sensitiue facultie can argue, or conceaue immateriall things. And yet we see, that the vnderstanding of man, is so farre from beeing wholie assisted of the body in these operations, or to be hindred by seperation from it, that experience teacheth, when it is vnited to this corruptible body, the actes of the reasonable partes of the soule be more perfect, by how much they are more abstracted, and independing of the body; as is euident in the exercises of all studious and contemplatiue men, and in some aged and decayed bodies, when the soule hath lesse dependance, when the vegetiue, and sensetiue Organs are enfeebled, and not able so well to excercise their naturall operations, when neither generation, augmentation, hearing, seeing, or other such powers remaine: yet often times when these thinges are neareste corruption, or corrupted, the vnderstanding, and immortall powers of the soule are most perfect, expecting a future ende and felicitie.

The chiefest operations of the soule, independant of the bodie.

The principall acts of the soul more perfecte, when most abstracted from the bodie.

So likewise it appeareth when we consider that excellency of the vnderstanding, aboue all sensitiue creatures: how it is enabled not only to vnderstand all other things, howe eleuated soeuer aboue sence and imagination,

The reflected acte of mans soule.

gination, but to reflecte and ponder vpon it selfe, and the other powers of the soule, will, and memory, and those also ouer themselues. For not only the vnderstanding vnderstandeth, and knoweth it selfe to knowe, and vnderstand, or that the will doth wish and desire, or the memory remembreth; but the will it selfe, is reflected vpon it selfe, willing it selfe to will, and the memory aboue it selfe, remembring that it did remember; which is impossible for any corporall, or sensible and corruptible power to doe. The hearing heareth not it selfe to heare, the foote cannot set it selfe, and tread vpon it selfe, and so of others.

The continuall and contrarie combats of the resonable soul and sensible powers.

The continuall combats and disagreements, which the reasonable parte maintaineth against the sensible and corporall motions, which is not in brute and sensytiue thinges, (For where all is like, there can be no dislike and contention, which groweth from vnlikenes and contrarietie) those so often and vrgent feares of spirituall domages, belonging to the soule, and to happen after death, and the hope of eternall pleasures then to be enioyed, which euery man proueth to exceede his corporall feares and bodely delightes, giue euidence in this case.

The immortal powers of the soule, which cannot be in a Mortall Subiect, demonstrat the soule to be Immortall.

Then those so many and immortal powers of the soule must haue their end: and seeing the natures of things and their powers and properties must agree, and be of the same order, that substance of the soule which hath immortal and euerduring properties and operations must be immortall: for by no possibilitie where the subiect or substance is mortall, the properties and qualities of that substance can be immortal; for properties and accidents, must haue some thing wherin to be subiected and receaued; and those properties, that be immortall, an immortall subiect. For properties and qualities, be euer the properties of some thing to which they are belonging: Therfore as those operations which the soule exerciseth only by dependance of the body, and corporall organes, as to eate, to walke, to grow, to heare, to smell, and such other vigetatiue and sensible workes, are an argument, that soule which only hath these workes, to perish with the body, as the lyues of Plants, Hearbes, Birdes, Beasts, and Fishes doe, because they wholy depend of that bodie, which doth perish: euen so the operations of the soule of man which are independing of the bodily helpe, demonstratiuelie argue, the separabilitie therof, and so duration for euer. For that which is intellectuall, and spirituall, cannot be corrupted of any corporall, or naturall agent: Neyther hath it originall of decay in it selfe, but is altogether without contrariety, and repugnance. And beeing one symple, spirytuall, and incompounded substance, it must needes be immortall after death, and haue an euer-

euerlasting felicitie. For the infinite wisdome of GOD, which coulde not constitute the least creature, or doe anie thinge, but to some ende, hath assigned a certaine state, and place, wherein euery creature, findeth center, and rest, where they enioye and preserue their perfection, as the Element of fire aboue the vppermost Region of the Aire, because it is highest, the Aire in his Regions, as the Nature thereof requireth, the heauier thinges, Water, and Earth, in their lower elementary places, and so of all other creatures: and yet hitherto neuer any man, howe much soeuer beholding vnto nature, coulde finde in earthly things, a center, and place of rest: for the immortal appetites, and faculties of his soule, wherefore by no possibility, his beatitude can be in this world. For although we admitte in other creatures, that all of euery kinde obtaine not their ende; yet to say that none of any sort doe finde it is euidently vntrue. Then to affirme, that among so many millions of men, so excellent creatures, not one shoulde haue his end and hapinesse, were to take all wisdome, goodnesse, and prouidence from God, and argue him of ignorance, and iniustice; especially when we often see wicked men in this worlde, not only to liue vnpunished, but to be exaulted with honour, and passe their time in pleasures; and the most holy and vertuous, to liue in misery, and to be afflicted with all aduersities; which the infinite goodnes of God would not do except after death he had appointed punishment for the one, and a beatificall reward for the other: for of it owne nature vertue is honourable, & sinne deserueth punnishment. For if there be no religion due to GOD, but the soule of man is mortall and dieth with the body, his ende must be assigned in this life, as it is in beastes, and other creatures, and must consist in corporall and temporall delightes. Then cannot humility, sobriety, temperance, abstinence, patience, virginity, chastity, pennance, prayer, contemplation, and other confessed vertues, which be opposite enemies, and a full priuation of bodily and sensuall pleasures, be accounted vertues, leading to a mans felicity, when they directly depriue him of his supreame beatitude? Or how could pride, ambition, oppression, couetousnes, drunkennes, theft, rapine, adultery, and all vncleane wantonnes of sensuality, and other voluptuous sins be so esteemed, when they shoulde be the only perfection, and felicity of man? which the very heroical conceit (if there were no other argument) of euery one not drowned in beastlines wil affirme. For there is not one, but in reason would scorne to chuse such things for his *Summum bonum* and felicity. And yet that which is true happines, neither is, nor can be contemned of any, but greedily sought & deserued of al, as a most perfect state, where al things to be wished are pre-

Euery kind of creatures except mā hath an end in this life.

sent, and all things to be auoided absent. To which not only all powers, properties, actes, and operations, of the reasonable soules of men, when they were vnited with their bodies, but many and great numbers of soules after their seperation, haue testified and giuen infallible euidence, to thousands of credible present witnesses, For if the soule be not separable, it coulde not remaine, either by it selfe after separation, or be vnited again to that body it had first enformed: becawse in the separation it were to be dissolued and, perish: neither could any newe soule, be produced in those bodies, no disposition or potentialitie being left in them for such production, Take this away, and not only the nature of euery perticuler man is destroyed, but all Communities, Kingdomes, Commonwealths, Societies, Townes, Cities, Families, and ciuill estates, which euer practised reuerence and cannot consist without Religion, are ouerthrowne. All Testimonies, and Reuelations of God in holy Scriptures are to be reiected. Those sacred writings, approued by so manie miraculous, and other arguments, as I will alleadge in my next chapter, that by no possibillitie they coulde be vntrue, are not to be regarded. Then can any man become so trayterous, and disobedient a Rebell to his Creator, so enuios a persecutor of his owne dignitie, and preferment, so malitious an enemie and opposer of himselfe to all creatures, to giue so great attendance and homage to shorte and brutishe pleeasures, to liue as though there were no God, to whome he ought dutie, and religion, no felicitie after death, no beatitude for man, but as beastes enioy? If this opinion be false (as infinite testimonies proue it to be) then he is sure to be damned for euer, if it should be true (as God and all creatures and that man himselfe in iudgment denyeth) yet hee hath gained no more then other brutish creatures haue done, and that which a reasonable man would not accept.

Seperated soules.

All scripture.

Chap. 5. *The Testimonies of all holie Scriptures, for all thinges belonging to religion: and their most certaine and infallible Authorytie.*

WEE will adde to these naturall Testimonies, of all reasonable creatures, the Supernaturall witnes of the Creator himselfe, registredin holy Scriptures, where not only the Infinit & Omnipotent Maiesty of one Immortal, & Incomprehensible God, his prouidence ouer al creatures, extraordinary protection to his religious seruants, the Immortalitie and euerlasting blessednesse of the soules of men, and their duty, & religion to God in general are set downe: but the very particuler manner & meanes of worship, & things belonging to adoration are recorded for

all

all peoples instruction. And let not any prophane Atheist or irreligious monster take exception against them, or any one of those most holy & sacred writings: it is not the condēned sentence of any idolatrous Gentile, beastlie Epicure, *Diagoras*, or Atheist, or apostating Hereticke, which all Iudgments, and generations haue disalowed, that can call those vndoubted monuments of the will of God into question. Shall the *Simonians*, *Basilidians*, *Bogomites*, or any heretickes that liued thousands of yeares after they were written, make them doubtfull, because they be contrarie to his corrupted desires? when they haue so many generations of the most renowned countries and peoples against them? shall it bee lawefull for *Diagoras* the first Atheist, which liued thousands of yeares after those things which be entreated in them were effected, onlie reiect them because they witnes a God, and worship to him, which all the worlde, and all kingdomes before and after him euer beleeued? shall any Pagan Idolater bee receaued to disgrace those sacred testimonies, when their superstitions are so late in respect of that worship, which they handle? for as *Iosephus* doth demonstrate against *Appion* the Pagan, and *Lactantius*, and other approoued Authors are euidence: most part of the things recounted in the olde Testament were done before many of the panime Gods were borne: and the last writers of holy Scriptures, *Esdras*, *Aggeus*, *Zachary*, & *Mallachy* were before most of the heathen Historians. *Abraham* as the Gentiles thēselues acknowledge, was long before any of their Gods were extant: the eldest of their Poets were not before *Salomon*, which was aboue 900. yeares after *Abraham*. And *Moyses* himselfe was much more ancient then *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Æsculapius*, *Castor*, *Pollux*, *Hercules*, & other their feigned gods and both cōcerning those things he recorded before, frō the first creation vnto his time, he proued thē with so many miracles, that could not be vntrue, that he was taken for God, and accounted a wonder of the worlde. The reason why the Pagans receaued not those holy Scriptures, was because they prescribe a more seuere Religion, then their licentious mindes allowed, and ouerthrowe the corporieties, pluralities, & such impossible mutations which they allowe in diuinity, which all reason knowe to be ridiculous. And yet besides the mighty Persian Emperours, *Cirus*, & *Darius*, King *Ptolomy*, *Aram*, and others, that honoured the Israelites, their holy lawe, and Testament, not onlie the *Sibils*, and other for prophesie most renowned amonge those Pagans, confirme the thinges that bee intreated in them. But many others of the greatest account, as well amonge them, as in later ages: as *Melo*, *Eupolemus*, *Trismagistus*, *Leodemus*, *Aristeus*, *Artabanus*, *Numenius*, *Pithagoras*, *Alexander Polyhistor*, *Appion*, *Porphiry*, *Sanchoniathan*, *Berosus*,

The vndoubted Authority of holy Scriptures.

Antiquity.

Iren. l. 1. c. 20. 22. 29. Epiph. hær. 66. Euth. part. 2. panopl. tit. 23. cap. 1. Anton. p. 4. tit. 11. c. 7. Berg. hist. in Diag. Geneb. Chr. lib. 1.

Ioseph. l. 10. cont. Appiō. Lactant. l. 1. 2. 3. 4. diu. inst. Eus. in Chro.

Euphemer. meis. in geneal. Deor. Cicero. nat. Deor. Lactant. l. 1. 2. diu. inst.

Act. ab. hist. Iud. Polyh. hist. Eupol. &c.

1. Esd. 1. 2. 3. 4. 5. 6. 7. &c. Arist. lib. 72. interpret. 3. Reg. 5. Sibil. apud Lact. lib. 2. 3. 4. 5. diu. instit. D. Tho. 3. p. Gra. de Simb Ioseph. l. 1. antiq.

Euſ. lib. 9. præp. cap. 4. Nicl. l. fraud. Artab. hiſt. Iud. Polyh. hiſt. Iud. Ariſt. lib. de Iob. Thalmud. Alcoran. Ariſt. l. 72. interpret. Ioſeph. l. 10. cont App. App. lib. 4. cont. Iud. Porphyr. l. 4. cont. Chriſt. Ioſeph. l. 1. 2. antiq. Orph. in car. Iuſtin. Mart. Orat. ad Anton. pium. Dion. halic. lib. 4.

Beroſus, *Caldæus*, *Ieronimus Ægiptius*, *Nicolaus Damaſcenus*, *Abydenus*, many monuments in the late diſcouered worlde, *Mahumet*, the whole Sinagogue of the later *Rabbines*, all *Iewes*, and *Turkes* (of Christians there is no doubt) giue teſtimony to thoſe thinges, that be recorded in thoſe holy writings. Of Iewes and Mahumetanes there is no difficulty allowing the bookes of the olde Teſtament, which is enough for my purpoſe now to prooue a God, and Religion, ſo religiouſly commended in that law. For the Gentile Pagans, I haue cited their moſte auncient, and to exemplifie in one of theyr firſt: *Orpheus* had thoſe ſacred bookes, and the miſteries recorded in them in higheſt eſteeme; and plainly both affirmed that they were moſt ancient, and delinered by God himſelfe, his wordes (when he had cited many thinges from thence) are theſe.

Priſcorum hæc nos docuerunt omnia voces,
Quas binis tabulis Deus olim tradidit illis.

The voices of ancients haue taught vs theſe things, which GOD deliuered to them in two tables. Could *Moyſes* (if he were aliue againe) to whom they were deliuered, ſpeake more plainelye? And the Teſtimonye of the *Sibils* were ſo manifeſt herein, that it was made death by the Pagan lawes, to reade theyr bookes. And *Attillius* himſelfe *Duum vir*, one of the two principall men, to whome their cuſtody was commited, only becauſe he wrote them forth, was ſewed into a ſacke and caſt into the Sea.

The holines & excellencie of the writers of holy ſcriptures aboue al other writers.

If wee make compariſon betweene the writers of holie Scriptures and *Diagoras*, and ſuch Atheiſts as woulde denie them, or the Panin Philoſophers, though wee ſingle them forth that were accounted beſt, there is no ſemblance of proporrtion. The prophets & writers of holie Scriptures, were moſte holye, and a ſpectacle of Sanctity to all generations, and many of them dyed, for defence of thoſe thinges they committed to writing. Manye of the Philoſophers were of ſuch filthie liues, that theyr ſinnes are not to be named, and their errors intollerable, and theyr chiefeſt men (as themſelues acknowledg) did not as they did beleeue, beleeuing one God with Scriptures, and ſeruing Idols, as *Plato* to *Dionſius* giueth plaine witneſſe of himſelfe.

Heb. 11. &c. Plato ep. 13. ad Dionſ.

Efficacie of the doctrine in holy ſcriptures.

If we conſider the effycacie of the doctrine of thoſe holy writers, although they intreated of hard, moſt difficult, & vnpleaſing things to ſenſuall mindes, & the Pagan Philoſophers of pleaſing & delightful things: yet the auſtere doctrine of them hath almoſt conuerted the whole world to liue as they beleeued, and theſe philoſophers could neuer yet alure one kingdome, or Citie, euen to thinke only as they taught. And yet (as I will proue hereafter) they haue attempted it by all meanes they coulde.

If

If wee talke of consent, or disagreement in writers: (vppon which in matters of Authoritie, Truth or Falsehoode, may easilie be concluded:) No man is ignorant that not onlie all Pagan and prophane Historians disagree among themselues, and all Philosophers of the deuided Sects of *Stoicks*, *Peripateticks*, *Accademicks*, and *Epicures*, but the professors of euerie of these sects were at warre amonge themselues, and yet they entreated onlie of naturall things, proportionate to humane capacitye: contrariewise, not onely the sacred histories of Scriptures agree, but all theyr Writers, Prophets, Priests, Euangelists, and Apostles agree in one, without any leaste difference or variance in doctrine, and yet they all entreate of matters Supernaturall, and aboue the reache of mans reason. Wherefore, I conclude in this Argument, when so many holy writers, as *Moyses Dauid*, *Esdras*, *Ieremy*, *Ezechiell*, *Damiell*, *Zachary*, *Malachy*, *S. Mathew*, *Marke*, *Luke*, *Iohn*, *Peter*, *Paul*, *Iames* and others, were so diuided in time, seperated in place, as Egipt, Ierusalem, Babilon, Rome and others where they wrote, so distinct in natures, and naturall conceits, and iudgments, as all men are, and yet in so many bookes as the Scriptures conteyne: and in so many supernatural mysteries agreed vniformely togither, without the least dissent or cõtradictiõ: this Direction must needs proceed of God, who penetrateth all thinges, and cannot leade into error. When I see so myraculous agreement in the 72. that by the appoyntement of King *Ptolomey* of Egipt, translated the olde Testament, recorded by enemies, and like assistance in later handlers of those Sacred works: and farther consider, how in so manie garboiles and troubles of Nations, many writings of the most allowed Pagans haue perished, & yet these haue bin preserued in al the most famous languages of the world. I cannot be induced but they be the euidence of God, and preserued by him. Further, when I perceaue the greatest humane authority that can be cited for any monument, vsed for the crediting of these religious testaments, as for the books of the first testament all Christians, Iews, Mahumetãs, & many Gentils consenting that they be holy, & for euery book of the new testament besides the authorities of all schooles, vniuersities, & thousands of prouinciall Sinods, the whole christian world in their most learned doctors & fathers assembled 20. times in general councels, and confirming them al by their sentence: and neuer so anie ten persons togither iudicially agreeing to approue any Pagan writer in al things: I cannot be of opinyon but these books were penned by holie instinct from God. Moreouer when the light and law of nature & reason make me secure, and al Philosophers, Christians, Pagans, & the learned of the whole worlde euer agreed togither in this, (and giue it for a distinction

The wonderfull consent in all thinges of all writers of holy Scriptures.

The myraculous translation, & preseruation of scriptures.
Arist. li. 72. interpret.

The great authorization of Scriptures, in humane proceedinges.
Thalm. Alcoazoar. 1. 1. tom. 1. 2. Concil. Bel. Chron. Genebr. Chron.

Certayne foretelling, of future contingẽt thynges.

ction betweene a limmited and infinite power,) that future things which haue no certaintie in their causes, cannot certainely be knowne and foretolde, but by an infinite knowledge, penetrating things, more perfectlie then they be in their causes, and whosoeuer certainly prophesieth of such thinges, must needs receaue that faculty from God, which can be ignorant of no effect: But the whole sacred Scripture is euidence, that manie things within their causes be moste vncertaine, as depending of the freedome of mans will and election, & others more secret only te be produced at the moste secret will and pleasure, and by the omnipotent power of god himself, haue beene as certainly and plainly foretolde, with their manner and circumstances, many yeares before they came to passe, as if they had beene present witnesses of those things, as so many *Predictions of Abraham, Iacob, Moises, Dauid, Daniel, Esay, Ieremy, Zachary, Christ, his Apostles*, and others in holie Scriptures of the regiment of Iuda, the diuision of the land of Canaan, the perpetual desolation of Ierico, of the birth and acts of *Iosias*, 300. yeares before he was borne, the destruction of Babilon by king *Cyrus*, & his name foretolde 200. yeres before he came. And two witnesses named of it, *Vrias* and *Zacharias* which were not borne manie yeares after this was prophesied. The captyuitie of the Israelites in Babilon, the time of that continuance and theyr deliuery againe in the time of *Esdras*. The destruction of *Balsazar* king of Babilon, and the very night of his desolation. The time of the comming of the *Messias*, his life, death, resurrection, ascention, and other misteries, as they were effected in Christ, the miracles which happened then, the reprobation of the Iewish people, conuersion of the Gentiles, destruction of Ierusalem, the pittifull miseries it did endure, and the like which were vncertaine things, aud yet were as certainly foretolde, as they were certaine when they were performed: therfore seing these things be so vndoubtedly come to passe, we cannot make question of anie other to bee effected in his time hereafter, the one beinge as difficult to be foreseene as the other, and consequently much more all other matters reuealed in those holy writings which be of more easie subiect, are vnfalliblie true, and so to be beleeued.

Gen. 12. 18. 35. 17. Exod. 12. Gen. 49. Numer. 34. 35. 36. Ios. 15. 16. 17. Deut. 31. 32 Ios. 6. 3. Reg. 12. 4. Reg. 23. 4. Reg. 20. Is. 5. 15. 24. 25. 13. 8. Heirem. 26. Zachar. 1. Hier. 37. 29. 38. 39. 25. 4. Reg. 24. 25. 1. Esd. 1. 2. Esd. 2. Dan. 9. 5. Is. 53. Dan. 10. 9. Is. 42. 40. 50 Malach. 3. Is. 1. Zach. 9. Psal. 80. Os. 2. 3. 6. Dan. 2. Agg. 2. Zachar. 11. Malach. 1. Is. 1. 2. 3. 5. 6. &c. Math. 24. Marc. 13. Luc. 21. 19. &c.

Lastly to put all out of doubt, that euen from the first time of commiting those misteries to writing, by the holy pen men of sacred Scriptures, euery man might be secure they were spoken and reuealed of God, which could neither be deceaued in himself, or bring others into error: So many miraculous workes and operations, which none but a diuine power, and such as had aurhority frō him could effect, were giuen vnto those chosen Scribes of his holie lawe, and wrought by them to confirme the truth of

Miracls to proone the scriptures, that by no possibilitie, they can be vntrue.

those

those misteries they committed to those holy bookes, that the whole world hath wondred at those miracles: And al Philosophers euer confessed, that such things hauing no cause or power of their production in nature, could not be poduced but by the assistance of an infinit and illimited Agent: & not by him to confirme any falshood or thing vntrue. The number of these signes be too many to be remembred, & not only the Scriptures be full of those strange & meruailous workes, but they be reported by heathen writers, and wrought often times in open spectacles and places of viewe before whole multitudes of people, that coulde not be deceaued: of which I shal haue oportunity of speech hereafter, & therfore pas them ouer in this place. Wherefore I may saie in this pointe as that learned Schoole man said in the like: *Domine si decepti sumus, a te decepti sumus. O lord if wee bee deceaued, wee are deceaued by thee.* For no other power coulde effect these things; and not to giue credit to any mistery so confirmed, is the greateſt obstinacie aud incredulity can be assigned. Therefore the holy scriptures by no posibility can be vntrue: and if there were no other Argument, either for relgiō in general, or that in particuler which I wil defend; it were most peruerse and obdurate infidelity to deny it, without farther proofe.

Part. 3. Rel. Aug. mirac. & c. 10. 11 seq. &c. Rich. doct. vit.

Chap. 6. *The example and euidence of all Nations, states of people, and particuler persons.*

THVS wee see, how that diuine maiesty which claimeth reuerence at our handes, is infinite, and euerlastinge, our lord, creator, omnipotent to reward, if we render worshippe, iust and powerable to punish, if we denie it: We are his creatures, seruants, and depending of him in all we are, we haue, or can expect, whether we liue or dye, we are, and must be in his subiection, all reasons dyuine, and humane, tell vs we must render religion to him, no excuse can be found in iudgement, no reason will defende the contrarie cause: Then let vs trie if we can finde anie hope of comfort in company for this irreligious people. For although no man may followe multytudes into error, neyther the testymonie of anie man, or number of menne (if all the worlde woulde bee so wicked to beecome patrons of irreligion) can giue answere to that which is aleadged against it: yet to men that be reprobate in theyr owne proceedings, and dare not defend theyr condemned impietyes, it is some comfort to haue fellowes in damnation; and these people voide of all truth and piety, will not be ashamed to glory in any practizers of this opinio, though neuer so wicked and vnreasonable. Then let vs moue this question of worshiip to all kingdomes

domes, Countries, Cities, Communities, and to al persons of what estate, degree, or condition, that euer were in any authoritie, credit, or reputation, or worthy to be imitated in any time, or age of the world, from the first creation to these dayes, and proue what companions we can finde, for these prophane aud beastly schollers of Irreligion, if any such be at this present, which I rather feare then affirme. If we apeale to the Patriarches, that ruled in the lawe of Nature, from *Adam* to *Moyses*, or to Priesles, Iudges, Prophetes, and Kinges, that ruled in Israell and Iurie, from him to Christ, in all that lawe rhere is no controuersy in that generation: for they did not only professe a Religion, but that in particuler which was the true and lawfull worship of God. If we exhibite this complaint vnto all Rulers, Kinges, Emperours, Priestes, Flamens, Arrheflamens, Oracles, or the Gods them selues of the Gentiles, their very names, and all Histories, will tell vs, although they erred in particuler what this dutie was, yet they all agreed to vse Religion, and euer in their Lawes, Practise, Sacrifyces, & so manyfolde Rites defended it. Let vs enquire of such as were most learned amongest them, their Poets, Philosophers, Prophettes, and they giue consent: so *Lynus Thebius*, that lyued 1430. yeares before Christ, speaketh euen of those things, whereof *Moyses* entreated, *Amphion*, *Mercurius*, *Liricus*, *Orpheus Museus*, *Homer*, and *Æsiodus*, are not vnlyke, and all the later professe Religion. And dyuers of their most learned, auncient, and approoued Philosophers confirmed christian worship (so far they were from denying pietie) but of this hereafter. And from the first to the last, they all with mutuall agreement teach Religion is to be vsed. So *Phegous*, that liued so neare to the deluge, so *Mercurus Trismagistus*, *Cadmus*, *Esculapius*; *Thales*, *Milesius*, *Chilon*, *Pithacus*, *Bias*, *Periander*, *Pheresides*, *Pithagoras*, *Anacharsis*, *Alemeon*, *Epinenides*, *Zenophanes*, *Democritus*, *Heraclitus*, *Themistocles*, *Aristides*, *Anaxagoras*, *Empedocles*, *Permenides*, *Milesius*, *Hipocrates*, *Zeno*, *Socrates*, *Alcibiades*, *Isocrates*, *Zenophon*, *Achita*, *Plato*, *Antisthenes*, *Spensippus*, *Ermias*, *Demosthenes*, *Aristotle*, *Dion*, *Carmeides*, *Eschines*. *Xenophilus*, *Phedron*, *Xenocrates*, *Hermegitius*, *Apuleius*, *Plotinus*, *Dema*, *Chalisthenes*, *Zenon*, *Chrisippus*, *Polemon Crates*, and *Crates Licon*, *Tymon*, *Diogines* and *Diogines*, *Onesicitus*, *Aristobilus*, *Archimedes*, *Panetius*, *Possidonius*, *Cathon*, *Cato*, and the rest generallie giue vs answere, taught in learning, and practised in life, that Relygion is to be vsed, and had in highest estimation. If wee consult with the renowned *Sibils*, so famous in all chiefest Nations of the world, Italie, Greece, Persia, Siria, Egipt, as *Sibilla*, *Persica*, *Libica*, *Delphica*, *Cumaea*, *Erithraea*, *Samia*, *Cumena*, *Hellespontica*, *Phrisia*, and *Tiburta*, or *Tiburtina*, they tell vs in particuler of christian worship, so doe others which liued after, which wil be more euident in

Patriarches, Priestes, prophets, &c. Gen. c. 3. 4. Exod. Num. Leuit. Iudic. cap. 2. Phil. Iud. hist. Ioseph. lib. antiq. bell. Arist. lib. 72 interpret. Cic. l. de Nat. Deor. l. diu. Lact. l. 1. 2. 3. 4. &c. diu. instit. Bed. hist. ang. *All Kinges, Rulers, priests, Oracles, Arch flamens, &c. of the Gētiles.* Hermod. l. 1. disciplin. Phil. Berg. histor. Euseb. hist. Virg. Bucol. Iust. in Apol. Lac. sup. &c. *Poets. Phylosophers.* Iufr. tract. 2. Argument. 1 S. Aug. apud Berg. hist.

Sybilles. Euri. in prol. Iam. Chrisip. l. diu. Neu. lib. bel. Punic. Aristot. in annal. Lactant. lib. diu. instit. Cic. l. Nat. Deor. l. diu. Berg. hist. in Sibil. &c. Lact. in Sibil

in my Arguments for Christians, against externall Infidels. If we wil debate this cause with those, who for their wisdome were called, and euer named the sage and most prudent in the worlde, *Thales*, and his companions, they haue spoken and practised the same, and their religious wittes were the greatest cause of their so excellent cognomination. If wee will propounde this question to the most ancient Legists, and Law-makers, Rulers, States, and kingdomes of the worlde, they will witnesse it was so, from their first foundation. Before the deluge, there is none or little memory kept, but in holy Scriptures, which teach the true Religion. After the deluge, *Noe* that holy and religious Patriarke was Prince in the world, of him and his children, proceeded all later generations. Howe religious he was, it needeth no recitation, heliued after the Fludde 350. yeares, and, as *Philo* is witnesse, did see 14000. of men that were descended from him, bywhich offspring all Nations of the worlde, were after inhabited, and of his children, *Sem*, *Cham*, and *Iaphet*, which were borne before the Fludde, were founded 72. Nations, all the founders of these Nations, were the grandchildrē of that holy religious *Noe*, liuing in his time, instructed of him, and coulde not eyther be vtterly irreligions in themselues, or institute nations without Religion: especially when Idolatry & false worships were not knowne in the worlde, some hundred years after these things. And their first God *Lisania* surnamed *Iupiter*, liued in Archadia a country obscure, and inhabited of a barbarous and sauage people, which neither by themselues, nor by any Rulers they had coulde perswade other nations, to their so vilde example. And this superstitious impietie of Idolatrie, was so contemptible to ciuill Nations, that when *Orpheus* which was so pleasing eloquent, that he coulde moue all affections, went aboute to perswade the worshippe of *Bacchus* to the Grecians, hee was so odyous to that Nation, that the woemen themselues killed him with spades, and threw his bodie into the riuer Heber. And when Idolatry was setled in the world, there neuer was any kingedome, nation, state, prouince or cytie, but it euer professed a Religyon: and if anie pryuate man beecame so impyous and ouerwhelmed in sinne, that to excuse his wickednesse, he wished, or protested there was no worshippe to bee vsed, hee was presentlye exploded forthe of all places, and exyled for a monster in nature. So *Dyagoras* which is supposed to be the firste author of this inyquitie, was noted for a *Prodygium*, syrnamed *Atheos*, a denyer of GOD, or Gods, and banished from mens socyetie, liued and dyed myserablie, although wee maie suppose that he onelie denyed the Pagan Gods, and worshippe to them, as his wordes cited in the plurall number doe signifie, as also we

S. Anton. 1. part. hist. Insr. tract. 2. Argu. 1. &c. *Sages & wise men.* Phil. Berg. histor. Cic. Eus. &c. *Legists and Law-makers.* Genes. Gen. cap. 9.

Phil. Iud. in hist. Berg. l. 2, hist. f. 4. Ioseph. l. 1. antiquit.

Lact. fir. lib. diu. instit. Bergom. in hist. supr. Cicer. lib. de Nat. Deor. instit Apol. Diodor, Sic. lib. 5. hist. Plin. lib. hist. nat. Bergom. lib. 3. hist.

Eus. in Chro. Cicer. 1, 3. de Nat. Deor. Berg. lib. 5. hist. fol. 61.

Bergō. hist. sup. li 5. fol. 62.

may construe that saying of *Protagoras*, *De Dijs non posse statuere an sint, vel non sint*, That he coulde not determine of the Gods, whether there were anie such or no. And yet for that saying he was exciled Athens, driuen into the Ilands, and his bookes consumed with fyre. And as *Lactantius* witnesseth,

Lact. supr.

August. lib. 18. ciuit.

these men at their deathes, recanted their impious opinion, and exercising Religion, called for helpe of a superior power. After these, *Epicurus*, that Master and Doctor of beastialitie, was so bewitched with pleasures, that he denyed the prouidence of GOD to man, and framing a God like to himselfe, affyrmed, that he which is *purus actus*, only acte, was idle, and to make himselfe a beast, teaching that only pleasure in this lyfe was mans felicytie, doubted not to affirme the soule to be mortall, and perishe with the bodie, and gaue this document, *Surge, ede, bibe, lude, post mortem nulla voluptas.* Ryse, eate, drinke, and play, there is no pleasure after death. But he became so odious to all people, that his very name is a cognomination to all beastly, and carnall men, from him, to these

Hier. de Epi. & apud Berg sup. lib. 5. fol. 64. Cic. l. 3. de fin. & l. 1. &c.

dayes: and yet Saint *Hierome* sayth, that he was a man vtterly vnlearned, and could not reade, others, as *Cicero*, excuse him from those errors. But howsoeuer it be, the testimonie of a beast, and voluptuous man, is no credite to their cause, but a condemnation, *Lucretius* also, drowned in the like wickednesse of lyfe, defended the same irreligious opinions, was so besorted in lust and lasciuiousnes, that he was madde with verie lecherous passions, and killed himselfe with his owne handes. Or if (as some suppose)

Lodouic. Molin. in 1. part. D. Thom. q. 94. art. 1.

any companie of the vnnaturall and more then beastlie *Anthropophages* of Brasilea liued without any law or religion at the time of the comming of the Christian Portugals thither, (which is vncertaine of this, and neuer-suspected of any other people) yet the example of such which committed those most fylthy synnes of daylie practised and studied murthers, which

Petr. Mart. hist. ind. Oior. hist. ind. Epist. Indic. Monster. in Cosmog.

as their name is witnesse; those which write of that Nation recount, and experience prooueth, eate, deuoure those they murder, and keepe men and women of fayrest complection, to bring children, which they only reserue for slaughter, and eate, euen their neareſt friendes, and committe other offences not to be named; is not to be imitated, but detested for more then brutish, and vnreasonable. These be the authors, and patrons of this impietie, which the whole worlde in so manye thousande yeares, hath noted for beastes, madde men, fylthie monsters, and excrements of the people, such as all practisers and well wishers to that blasphemie, be in these our daies, theues, pirats, murderers, adulterers, drunkards, and men so inexcusable in all wickednes, that they haue taken their harbour in the mouth of hell, beginning to be damned in this lyfe. These

be

be the fruites of diuision in Religion: the manifolde superstitions of the Gentiles, and the wickednes which they practised, was the fall of *Diagoras*, *Protagoras*, *Epicurus*, and *Lucretius*: the heresies, and pluralities of religions amongste Protestantes, and their impieties, haue brooded vp this beastly generation, as all hereticall ages haue done, at which time this schoole hath most flourished: so that in so many generations, as haue bin, there neuer was so much as any priuat man, which in iudgment affirmed this blasphemous and rebellious wickednes, but euer when they were free from passions, or in times of want, as sicknes, death, and other calamities, professed a religion, and called for helpe, and neuer denied it, but when they were, either vtterly spoyled of their wittes and reason, as *Lucretius*, or their opinion so vncertaine, that either they neuer thought any such absurditie, or else it was so soone exploded, that it coulde not be remembred, as that of *Epicurus*, which, as some suppose, wrote more then any of the Philosophers, & yet in the time of *Cicero*, which liued within 300 years, it was so doubtfull what opinion *Epicurus* taught, that the same *Cicero* affirmeth, he was a man of great sobrietie, and temperance, teaching religion, the prouidence of God, the immortality of the soule, constituting the felicitie of man, in spirituall, and soule pleasure: and *Plutarch* affirmeth that he sacrificed, and practised religion. So that it is manifest, if euer any man defended that most filthy errour, he was condemned of God, and all people for that offence, and of himselfe when he was of better iudgment, and more to be beleeued. In so much that there is not the authoritie of one man, speaking in iudgment, as a man and reasonable creature, that euer gaue countenance to this blasphemous sentence, but the whole worlde in all times, and places, haue explauded it, for the most impious, sacriledgious, damnable, and vnnaturall sinne. Then to conclude this reason of humane authoritie: the worlde from the first creation, hath now endured by the Hebrewe account, aboue 5500. yeares, by the other computation, 6700. yeares, which if it be compared to any age, or generation, there is no proportion. The globe of the earth, according to the least account, conteyneth in circuite, 19080. miles; as *Fernelius* measureth, 24514. miles; by the sentence of *Alphraganus*, *Almæon*, *Thebitius*, and others, 20400. by *Ptolomæus*, 22500. by *Eratosthenes*, 31500. by *Hipparcus*, 34625. by that opinion which *Aristotle* reciteth, fiftie thousand, and if wee will followe the measure which was taken by the moste learned Geometricians in thirtie yeares labour, by the appointment, and charges of *Iulius Cesar* the Emperour, when the most exact a measurement was vsed, the habitable earth at that time, was founde to bee in circuite,

Berg. hist. supr.

Laer. de Epic. Aug. lib. 18. ciu.

Plut. l. non Posse, &c.

Isod. lib. 5. Etymol. Aug. l. 5. ciu. cap. 20. Christ. Cl. in Sph. fol. 229 Fernel. Ambian Cosmotheor. Erast. apud Macrob. lib. 1. in Somn. Scip. Arist. lib. 2. de Cæl. Prisian in sua Cosmog. Phil. Berg. hist. in Iul. Cæs. fol 96. lib. 7. Ortel. in Cos Marst. in Cos Pet. Mas. hist Osor. hist.

31500. miles, what vaste Regions, and populous Nations haue beene discried since then, no man can be ignorant: the number of the kingdomes, countries, cities, townes, and prouinces, is innumerable: there were before the comming of Christ, infinite idolatries in the world, since his Incarnation, besides sects amongst the Iewes, and Mahumetans not to bee numbred among Christians (if we ioine these present heresies which now raigne, almost 300.) to those 400. & more which haue bin in former ages, there haue bin 700. false professions in christianity, & the impiety of men hath bin such, especially in times of errors, that there was neuer almost any truth so euident, but by one citie, towne, countrie, company of people or other, it hath beene denied: only this verity of Religion, and obligation of worship to God, hath beene so manifest, that in so many thousands of yeares, in no one age, yeare, or day, in so many vaste and populous nations, no little kingdome, prouince, citie, towne, village, or priuate person, but in such sence as I haue declared, and to their owne confusion, called it into question.

Orig. in Exod. Lact. firm. li. 1. 2. 3. &c. Diu. instit. Iustin. Apol. Cicero. lib. de Nat. Deor Casp. Vlenb. li. 22. Cauf. Rain. Calu. Epyphan. li. hæres. August. lib. hær. Ber. Lutzenb. Catal. hæret.

Chap. 7. *Testimony of all intellectuall Creatures.*

OR if the testimony of all inferiour things, the witnesse of the whole worlde, and all reasonable men from the first foundation, till nowe so learned and wise, euery particuler mans practise, and experience by all sences and powers of knowledge, all reasons that can bee alleadged, all proofe in reason that can be vsed, the vniforme & euer agreeing consent, and example of al creatures wil not serue to dispute this question, against the blinde, senceles, and vnreasonablie deluded, and wantonly bewitched appetites of some one, or a fewe beastly and franticke men: let vs seeke for a triall, to intellectuall and spirituall creatures, which as by their perfection of nature, they are of higher, and more infallible iudgment, so in respect they are freed, and exempted of corporall and bodily composition, from whence this blindnes of sensuality proceedeth, are like to giue the truest sentence: such be the heauenly spirits, seperated soules, & the diuels themselues, though depriued of grace, yet perfect in naturall vnderstanding. All testimonies are recorde, all Historians, thousands & millions of men, that haue beene present witnesses, and euery particuler person, euen of this impious schoole it selfe, hath prooued by one experimentall argument, or other, that there be such perfect intellectuall creatures. The rare, & wonderfull effects, which be daily wrought by such meanes, the apparitions of Angelles, illusions of Diuels, their workes, tempests, plagues,

Script. Gen. Tob. Iudih. Dan. Thalm. Iud. Alcor. Mahum. Ioseph. Phil. Arist. Plat. Merc. Trif. Dion. &c. Euseb. l. hist Eccl. Niceph hist. Bed. li. 1. 2. 3. 4. &c. hist. Angl. Gregor. lib. Dialog. Ioseph. lib. antiq. Cris. Arist. l. de cæl. &c.

plagues, and other miseries they haue procured their possessing bodies both of men, and woemen, and beasts, where their effectes are manifest, the appearing of soules deuided, and seperated from their bodies, and still enduring after death, some miraculously vnited againe, and telling what they endured in their seperation, others not restored, reporting either the ioyes they found, if they were trulie religious, or the paines they endured, if they were prophane and wicked, haue testified these thinges. The infinite miracles, and supernaturall effects, which the Angels, and holie religious soules haue wrought in their apparitions, haue euidentlie confirmed their sentence to be true. The vnspeakeable torments of the wicked irreligious soules, damned for impietie and irreuerence, prooued by vndeniable arguments, and the deuils, potent and wise, conquered and cast out by pore religious men by nature their inferiors, & these things seene, prooued, witnessed, & written by millions of men of greatest iudgment, Emperors, Kings, Princes, Philosophers, Magicians, & of al condions, not onlie priuate men & in secret, but greatest assemblies in publicke places, are sufficient argument in this cause. But in respect these testimonies haue chieflie beene vsed to prooue true religion in particuler, and not the necessitie of reuerence in general, which for the euidence thereof needeth no such probation, I will passe it ouer to the proper place, against externall infidels and heretickes, where it shall be handled to the manifest confusion of all misbeleeuers, not onelie Atheists, Epicures, and deniers of worshippe, but all enemies of christian catholike doctrine.

Gen. Tob. Iudith. Greg. l. Dial. Bed. hist. Euseb l. hist. eccles. &c.

Tract. 2. inf. & 2. part. Resol. Ar. 58. 59. 60. 61. 62.

Chap. 8. *Of the miraculous and most certayne testimony of God.*

I Will passe ouer in this place, the testimony of the Creator, and so manie thousandes of miraculous, and most certaine supernaturall Arguments of God, which can neither be deceaued in himselfe, or be cause of erring vnto others, both in regarde they are needeles in this matter neuer called so farre into question, that it craueth such extraordinary defence, as also that they haue principally beene vsed, to propose true worshippe in particuler to misbeleeuing Nations, of which, neuer any denied a religion in generall. Therefore I am to make demonstration by that Argument hereafter, against all professors of false worships, which in some manner wil also appeare in my Chapters following, of the extraordinary punishment God hath afflicted vpon the irreligious, and the miraculous fauours wherewith he hath honoured his holy, and true worshippers: in this place onely I affirme since the first miraculous creation of man in

Tract. 2. inf. Arg. 1. 2. 6. Part 2. Reso. Arg. 65. 66. Cap. 10. 11. seq.

Gen. 1. 2. &c.

the beginning, and the supernaturall prouidence of God ouer him, while he continued in obedience, and strange punishing of him, for his neglect of dutie therin, he euer obserued the same order in al estates & conditiõs. The punishment of *Adam*, drowning of the world, confusion of the Tower of Babell, destruction of the Egiptians, abolishing of Idols, desolation of the Iewes, and a thousand strange and miraculous punishments, imposed vpon the irreligious, and contrariewise as strange and wounderfull fauours towardes the godly, exceeding all limits of nature, witnessed by millions of present witnesses, Princes, and whole countries and registred by most credible writers, both Pagan, Mahumetan, Iewish, & true beleeuers are euidence.

Sibil. apud Lact. l diu inst. apud Varr. Ioseph &c. Gen. 6. 7. 8. 11. Exod. 6. 7. 8. 9. 10. 11. 12. 13. Ioseph. l ant. Suet. in Oct. cap. 95. Mahum. in Alcoran Rabb. lib. gener Chr. Calcid. lib. 2. in tim. Sibil. li. 8. oracl. Plin. l. 2. hist. nat. c. 31. Su. in tiber. cap. 48. Dio. l. 57. Plutarch. lib. defect oracul. Dion. l. 37.

Chap. 9. *Testimonie and Example of all creatures euen insensible.*

AND this religious worshippe is so vniuersally due, and to be performed, that if the very sensible and insensible thinges that are not capable of vnderstanding, were able to vtter that by wordes, which they vniformely practise in their operations, or supernaturallie declare (as often times they haue to the admiration of all, and confusion of such men) that naturall instinct and desire, which is imparted to them all, to do homage and reuerence to their Creator, they would assemble themselnes in generall councell against this impious people, and condemne them to be the most vnnaturall and senceless monsters of the worlde. For the vnuiolable decree of nature is, that euery effect must yeelde a certaine honor and reuerence to the cause by which it is produced, and exalted: so in creatures of vnderstanding, the childe honoreth the parents by which he was begotten, brought vp, and nourished, the scholer his master, by whome he was instructed, the subiect his soueraigne, the seruant his master by whome they are ruled, and euery depending thing, that more excellent Regent of whome it hath dependance. And all insensible things with one consent doe answere by their acts and deedes, that they owe religion vnto God, are bounde to worship him, and in their kinde performe it: for the heauens and celestiall spheres, so all elements and inferiour creatures, as well liuing, as wanting life, all remayning in that order, in which they were created, and effecting those offices to which they were ordeyned, and neuer varying from that dutie, which is the greatest homage and religion such things can shewe, and that, which the Prophets *Dauid*, and *Daniell*, call the worship and reuerence of God, because in this dutiful obedience, their dependancie is witnessed, and the glory and honour

Psal. 102. Dan. 3. Psal. 18.

nour of God, proposed to be remembred and reuerenced of intellectuall, and reasonable men. And *Daniel*, making a recapitulation of the duty of all creatures to their Creator, expressing that, to which they are obliged by nature, after he had recounted the celestiall, and intellectuall spirits, and the dutie of Israell the chosen of God, his Priests, seruants, spirits, & soules of the iust, religious men, and particuler persons deuoted to him, how they must worship, and reuerence their Creator; he inciteth all inferiour creatures to the same, or rather man so perfect and excellent a worke of God, by the exemplar obedience of inferior things. Where he numbreth the heauens, sunne, moone, stars, and all celestiall bodies, *benedicere, laudare, & superexaltare eum in secula*, *to blesse, praise, and exalte him for euer*. And not only those celestiall and more perfect bodies, but inferiour creatures, as the elements, fire, aire, water, earth, mountaines, hils, seas, riuers, fishes foules, beasts, and other meane and meteorologicall thinges, raine, dewe, frosts, yse, snowe, lightnings, thunders, clowdes, day, night, light, heate, colde, and that which is nothing but only a priuation, as darknes, and the like, which blesse, praise, and exalte him, without intermission, rendring reuerence and honor vnto him, as euery mā daily experienceth they doe, and shoulde be as violent, and portentious a thing for the meanest of them not to performe, as the sunne to lose his light, the earth to be vnstable, or any other deformity that can be in nature. Then how much more rebellious and trayterous is the neglect of doing that dutie in man, by so many titles more endebted to his Creator, then any of those creatures, which were all prouided for his vse and necessity, to shewe this religious obedience to his God? especially if he shoulde not only neglect to doe it, but deny it to be done, as Atheists and impious Nullifidians doe.

Chap. 10. *The extraordinary and strange punnishments inflicted vpon the Irreligious, and rebellion of all creatures against them for that cause.*

YEA the irreligion and dutiless behauiour of man is so vnnaturallie, that all those creatures which were ordeyned to be his seruants, & so vnuariable reuerence their maker, that it were a prodigious thing for thē not to do it, yet to shew the greatnes of mans obligation more then theirs: how often haue they forsaken their naturall institutiō at the disobedience of irreligious men, to testify the greatnes of their iniquities, & vngratfulnes to their Creator? prooving thereby, it is more monstrous for man to deny worship & religion vnto God, then for the earth not to support vs, the aire to refresh vs, the fire to comfort vs, & all other creatures to deny

Gen. 2. 3. 2. 2. their natural operations. So in the first creation, for the Irrelion of *Adam* our progenitor, the earth and all creatures, ouer which God had giuen him ful dominiō in his state of obedience, rebelled against him. In the daies

Gen. cap. 6. 7. 8. of *Noe*, when the irreligious world would not be obedient vnto God, the Element of water miraculously, ascended ouer the whole globe of the earth, 15. cubits higher then the highest mountaine, least any thing should be preserued from destruction: and only the religious familie of *Noe* and such creatures as he had gathered togither were miraculously preserued, witnessed not only in holy Scriptures, but in diuers Pagan and other au-

Hier. ægyp l. anti. Phœnic Mnas. Damas lib. 96. thors, *Hieronimus Ægiptius*, *Mnaseas*, *Damascenus*, *Iosephus*, *Alexander*, *Polihistor*, *Melon*, *Eupolemus*, and others, and prooued by diuers effectes, which could proceede of no other cause. How strangly did God punish the irreligious builders of the tower of *Babel*, and confounded them so that no man vnderstood what was spoken by others, which besides the holy Scriptures, *Iosephus*, *Sibils*, and other witnesse, and the diuersities of tongues to this day, otherwise without originall, are euidence. At which time, and in punishment of which irreligious offence, so many monsters in humane nature were produced, a great scandal to this Epicurish scoole, when it is manifest they were brought forth to be a memoriall, and euerduring penance to mankind, for the same iniquitie and irreligion they defende; this was the beginning of the *Monocliſtes*, *Hermophrodites*, *Acephalistes*, *Pigmes*, *Giants*, *Sciopedes*, *Cinocephalists*, and others whose shapes punishments of Irreligion, are rather to be concealed thē vttered: only hereby is euident how monstrous Irreligion is, which is repaied with so monstrous penalties.

Gen. cap. 11. Ioseph. lib. antiq. Sybil. apud Ioseph. & Berg. lib. 2. hist. fol. 6. l. Orac. Syb.

Aug. lib. 16. ciuit. c. 8. Plin. l. 7. nat. hist. Solim.

How did God in the time of *Abraham*, miraculously cause the fire, against the naturall propensitie to descend, and destroy all the Irreligious people of Sodome, and those Cities, preseruing the house and familie of religious *Loth*, as both Scriptures, other writers, the piller of Salt into which the incredulous wife of *Loth* was turned, (which *Iosephus* had seene) and other monumentes are record.

Gen. cap. 19. Ioseph. lib. antiq.

Ioseph. lib. 3. antiq.

In the daies of *Moyses* when *Pharao* and his irreligious Egiptians would not permitte the Israelites to worship God, and exercise religion, the same water which miraculously before had giuen passage to the Religious people, drowned King *Pharao*, and his huge armie of prophane Infidels. The base and meane creatures of Frogs, Ciniphes, Flies, Locustes, and such as are ingendred of vile corruption, and the very Metiors themselues that haue no life, as Hayle, Thunder, and Lightnings, yea Darkenes which of it selfe is nothing, and only a priuation of an accident and qualitie of light, so fought against him, that hee and all Egypt were enforced to yeelde, and acknowledge

Exod. cap. 8, 10, 9.

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their irreligion and disobedience. In the schismaticall and irreligious rebellion of *Chore*, *Dathan*, and *Aburon*, and their confederates, the earth, the most firme and stable element prouided of God for mans supportation, was opened, and deuoured them S. *Augustine* and *Orosius* are witnesses, that in the irreligious times of the idolatrous Italians, about 70. yeares before Christ, the very domesticall and tamest creaturs, vsed for the seruice of men, rebelled against them, and affirme that their very dogges, horses, oxsen, asses, and other creatures most at the commande of man, sodainly became wilde, ran from their owners, wandring vp and downe with such fierceneſſe and contempt to their former masters, and all men, that no man durst, or coulde approach them without daunger. Such prodigious euents appeared againſte irreligious people at other times. What supernaturall ecclipse of The Sunne, trembling of the Earth, and renting of most harde and solide Rockes, cryed out against the inhumane and barbarous irreligion of the Iewes, and Gentils at the death of Christ? The earth quaked at such extraordinarie motion, that as the Pagan wrighters affirme, in Asia, so farre distant, twelue Cities were ouerthrowne in such order, that *Tiberius* the Emperour, released their tribute towardes their building againe. The Rockes were torne in peeces, not only about Hierusalem, as the Euangelistes recorde, and Golgatha did witnesse, as S. *Cirill* Bishoppe of Hierusalem reporteth, but in diuerse other farre more remote places, as the mountaine of Auernia in Hetruria, the promontarie of Cayeta, and an hill in Wales, and other Countries. About two hundred yeares agoe, at Sefeelde in Germany, a Village betweene Ausburge, and Iusburge, the harde marble stones of the pauement of the Church, gaue glace, and the groundeopened to swallowe vp the Lorde *Oswalde*, a Noble man of that Countrie, irreligiouslie behauing himselfe, in receauing the blessed Sacrament of the body of Christ, and catching holde of the Altar of the Church made of harde stone, by which he kneeled to communicate, his hande sunke into it, as though it had beene soft clay, the print still remayning so deepe as any man may lay his whole hande therein, as I haue seene, and done: and the blessed Sacrament is reserued, and remayneth in the proper *species* and forme, after so many yeares with watery drops of bloude, in such places as vvere bruised with the teeth of Baron *Oswalde*. All this chauncing in a mosse famous assemblie in the festiuitie of Easter, before so many witnesses, and are still to beeseene in the same place, as thousandes can witnesse. How haue the very elements of vvhich our bodies are composed and nourished, persecuted vs for this disobedience? Howe manye irreligious

Num. c. 16.

Aug. l. 3. ciu. cap. 13. Oros. lib. 5. cap. 12.

Bergom. lib. 12. hist.

Euang. Matt. &c. Dionis. Areopag. ep. &c. Phleg. apud Orig. & Eus. Plin. natural. hist. lib. 2. c. 84. Sueton. in Tiber. c. 48. Dio. l. 57. Ciril. Hier. Catec. 13. &c.

Euang. Matt. Hieron. ep. 150. q. 8. Regist. eccl. Sefeeld in Ger. sup. hist. Ger. &c.

cities, haue beene ſunke vp by the earth, whereon they were founded, by the ſhaking and opening therof? *Bura, Helice*, in Acaia, and in the time of *Traian* foure Cities in Aſia, three in Greece, two in Galatia, How many drowned by water in the inundation of *Ogigius*, ouerflowing almoſt all Achaia, and the floode of Deucalion in Theſſaly? Howe manie infections in the ayre, an Element for the comfort and preſeruing of life? in the Conſulſhippe of *Lucius Cecillius Metellus*, and *Q. Fabius Maximus Seuerinus*, all the irreligious inhabitants of Rome dyed of the peſtelence not one remaining: ſo likewiſe in the Conſulſhip of *L. Genneus*, and *Q. Seruilius*. Howe hath the Sunne, the very Prince of Planets, and nurſe of life, wrought the deſtruction of thinges, ſet them ſo ſtrangely on fire and coſuming them that ſome haue affirmed the Elementes and almoſt the whole world to haue beene inflamed, and in the Iland of Lippara as it were the mouth of hell flaming and breaking out in ſuch outrage, that the ſtony rockes were ſet on fire, the Sea boyled, the fiſhes were killed, and the inhabitants ſuffocated. About ſuch tyme as the regiment of the Irreligious Turkes began, the Sunne was darkned 17. dayes togither, and gaue no light. And before in the yeare of Chriſt 676. about which time, Irreligious and prophane *Mahumet* entred to delude the worlde, fire fell from heauen, a wonderful rainbowe appeared, & ſuch dreadful ſignes were ſeene, that men withered away with feare, ſo exceſsiue thunder, lightnings, and peſtilence reigned, that men thought the end of the worlde to haue beene come, and *Foxe* himſelfe affirmeth, that about the irreligious reuolt of *Luther*, there appeared in Germanie vpon the garments of the Clergy and others, men and women, bloudie Croſſes, and ſignes and tokens of the nailes, ſpunge, ſpeare, coate, and other things belonging to the paſſion of Chriſt. But of all other nations this matter is moſt manifeſt in the Iewiſh people, which whē it was religious vnto God, was honorable through the world, and miraculouſly preſerued, but ſince they fell to their irreligious forſaking of Chriſt the *Meſſias*, all creatures, both reaſonable, & vnreaſonable, haue ſounded a larumme, and proclaimed warres againſt them. And to conclude this matter with an example of our own countrey, in the time of Paganiſme, 300. yeares before Chriſt; there neuer was any Prince of the Britiſh line, ſo potent & victorious as King *Brennus*, brother to king *Belinus* was, who ſubdued the *Gaules, Germans, Italians, Grecians*, & many mighty Princes, yet when in the top of his pride, he began to make a ieſt of Religion, & blaſphemouſly to vtter as though none were to be vſed, preſently (not to approoue any falſe religion of the Pagans) but to reproue the impietie of *Brennus*, and to manifeſt the iuſtice of God vpon ſuch as de-

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Aug. l. 18. ciuit.
Pantal chronol. fol. 9.
Oroſ. lib. 7. hiſt. c. 1.
Diod. lib. 2.
Oroſ. lib. 4. hiſt. cap. 4.
Oroſ. l. 3. hiſt. c. 4.
Plat. in Tim.
Oroſ. lib. 1. hiſt. c. 11
Blond. l. 9. Eut. l. 18. Fox. t. 1. Mō. Pan. Pol. et al. in Mahu.
Fox. tom. 2. Mon. f. 969. Io. Cay. Fr. Miranb.
Tit. Liu. in Bren. Pol. Graft. hiſt fol. 59 Stowe. hiſt. ſup. &c.

nie him worship, the earth, as quaking to heare such blasphemous speech trimbled, parte of the Hil *Parnassus* fell vpon his souldiours, and slew them, after haile stones most strange for number and greatnesse destoyed an other parte of his army, wherein he gloried so much, and so wounded that irreligious *Brennus*, that he fell into dispaire and slewe himselfe with his owne sworde. The like punishments (although not alwaies in so prodigious manner) haue fallen vpon all English Kinges, that haue beene Irreligious to the See of Rome: that either they haue beene strangly punished by GOD in their liues, or come to miserable deathes. So likewise all the auncient Pagans, and irreligious Emperours and Princes that were enemies to the Religion of Christ were rewarded. Epist. Apol. Euseb. Socr. Soz. Theol. &c. *in theſt Emp.*

Chap. 11. *The miraculous obedience and submission of all creatures to the Religious.*

CONTRARIVVISE to those that haue beene most reuerent and religious to God, the same creatures of his haue not only performed and done their ordinary seruice and dutie, but shewed extraordinary obedience, so all sensible thinges as Birdes, Beastes, Fishes, and vnsensible haue done homage not onlye to *Adam* in his religious estate of innocencie, and after to *Noe*, *Helizeus*, *Daniell*, *Ionas*, *Tobias*, and others in the Lawe of *Moyses*, but in the Primatiue Church of Christ to thousandes of martyres and holy Saincts, as not only approoued ecclesiasticall writers but manie thousandes of Heathen, that were present, haue witnessed. Manie of them chansing in most publique assemblies before Princes and Emperors at the verie Theater of Rome, the most famouse place of spectacles and meetings in the worlde. So the Lion that was appoynted to deuoure S. *Prisca*, a Christian virgine, religious and vowed to Christ, fell downe at her feete before hir persecutors, and manie thousands. So the two Lions did to the two Christian religious brethren *Primus* and *Felicianus*, in the presence of 1200. Pagan witnesses, so that 500. with their families were conuerted. The very seate of *Valence* the Arian Emperor refused to beare his maister, when he would haue sate to giue sentence against S. *Basill* that religious Catholique Bishop, or monkish man as *Luther* calleth him; three pennes one after another refused to giue incke to write the Edict of his exilement, the very cruell Dragons honored and defended *Aman* the Abbot against his enemies. The venimous spiders shrowded and concealed with their webbes S. *Felix* from his Irreligious persecutors. A Rauen a rauening and deuouering birde brought victualles threescore yeares togither, to feede S. *Paule* the Gen. c. 1. Gen. c. 7. Reg. Dan. Ioh. 2. Tob. &c. Ex Gest. & Priscill. Ex Gest. Pri & Felician. S. Amphil. & al in vita S. Basil. Luther. Pal hist. in S Am Abb. Ex paullin. Natal.

S. Hier. to. 1. in vita Paul. Eremit S. Athan. in vita S. Antō.

Eremite, in the desart while he liued, and when he was dead, the lions digged a graue where this bodie was entombed, Angels, Patriarks, and Prophets accompaning the soule to heauen, as S. *Anthony* the great did see & witnesse: whose sanctitie and religion likewise were such, that the verie diuels thēselues trembled at his verie name. What visions of Angels, lights frō heauen, & miraculous apparitions recorded in irreproueable authors, chancing in the sight of whole townes, and countries, haue approoued the religion & pietie of S. *Benedict* the Abbot, *Gerualius*, *Protasius*, S. *Dominicke*, & thousands in forreigne cuntries, S. *Cuthbert*, S. *Dunston*, S. *Oswalde*, S. *Stuthert*, *Edithe*, *Etheldred*, and others in England? The religion of S. *Leo*, Pope of Rome, violented *Attila*, that outragious infidel, sirnamed the whip of god in his greatest furie to recall his armie from inuading Italy, to the wonder, of al his souldiours. A vessell of boyling Leade, Rosin, and Pitch, woulde not hurt the bodies of S. *Vitus*. *Modestus*, and *Crescentia*, and the Lion prepared to consume them, fell downe and licked their feete: wherupon *Diocletian* the Emperor, causing them to be torne in peeces, the very insensible creatures wrought reuengement, for thundrings, lightnings, and earthquakes, oppressed their enemies, and ouerthrew their idolotrous temples. At the comming of Christ, besides those homages and offices of al creatures, both in heauen and earth, done vnto him, and recorded by the holy Euangelists, the Pagans themselues, and other writers are witnesses, that a miraculous circle compassed the sun in the viewe of al the Romans: and after the same appeared in 3. circles, one being enuironed with a fiery Garland. Three Suns were seene to shine at one time, in the firmament, and to vnite themselues together in one. The high and great trees as he trauailed from place to place, miraculously bended themselues to the grounde, and reuerenced him. And at Rome a spring flowed with oyle a whole day togither, when Christ our annoynted was borne. And infinite more miracles of the submission and obedience of his creatures vnto him, are recorded both in ecclesiasticall, and prophane Authors, where we may reade the like alleageance and duty performed to his holie Saints, and religious seruants: but these are sufficient for this purpose, and able to giue answere to the carnal imagination of any irreligious Politicke, or Epicure, which like beasts, only mooued with corporall and sensible delights, are often scandalized to see the impious and wicked, sometimes exalted to honour, and religious innocents, oppressed with miseries. For that honourable testimony, which God hath so often and strangely giuen for the glory of his Saints and religious friends, at such times as they were most oppressed, and in reproofe and condemnation of

Greg. lib. 2. Dial. cap. 5. Ambr. de inuent. SS Ger & Protas. Bed. hist. An. l 2. 3. 4. &c. Sur. in vit. Sanct. Lippil & al. &c. Ex Pontific. & vit. S. Leō. Ex Gest. S. vit Modest. & Cresc.

Suet. in Oct. cap. 95. Senec. lib. 1. nat. q. c. 2. Plin. nat. hist l. 2. c. 28. Dio histor. Rom. l. 45. Plin. nat. hist l. 2. cap. 31. Eus. in Chrō. Oros. hist. l. 6. cap. 19. cap. 18. Sibil. apud Lact. fir. lib. diu. inst.

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the impious their persecutors, so much exalteth the glory and honour of the religious oppressed, aboue the deceitfull happinesse of the other, by howe much the testimonie and glory which is giuen of God, is greater then the witnesse which is brought, & honour that is desired of a carnall and beastly man. And although this extraordinary glory and honour is not sensiblie bestowed vpon euery religious Saint, and oppressed seruant of his in this life; (for so he should be only serued for houour and temporall rewardes) yet in that he hath giuen it to so many, and for the same cause for which the others be oppressed, no man can call in to question, but honour is due and belongeth vnto all, and to be rendred vnto them, either in this life, or after death, as experience sheweth all such religious innocents are glorious and honorable euen with men when they are dead, and their persecutors either forgotten, or remembred with dishonour. And yet of all temporall dignities, glory is the greatest, and that which euery man most desireth.

Chap. 12. *The afflictions and aduersities of the Religious and godlie, for which the Epicures denie Religion, are a manifest proofe therof.*

AND to preuent the carnall obiections of this sensuall people, if aduersities, tribulations, and crosses, had not chanced to the most renowmed, and temporally honoured Princes, *Alexanders, Cesars, Hanibals, Scipioes*, and others, their honour had neuer beene so great: for what hath nobled them so much in glory, as their patience, fortitude, constãcie, & magnanimitie in suffering distresses, and performing difficulte, and heroicall attempts? And if their sufferinges, & valiant enterprises in temporal causes when they were probable to be brought to passe, haue made them noble with men, what shal inuincible fortitude & vnconquerable minds of holy Saints, in causes appertaining to God, and his greatest honor, and in performance wherof they were assured to loose both life and other temporal dignities, deserue? If this be not the merit of honour, nothing can be named honourable, or called glorious. And if these suffringes should be vtterly taken away from the friendes of God in this worlde, the greatest honour that is due to vertue should be wanting. For take this away, and the vertues of patience, fortitude, magnanimitie, and others which be the deseruing causes of glory, cannot be excused, because they principally consist, in vndergoeing aduersities, and effecting difficult thinges. And the excellencie of this vertue of Fortitude, in patiently enduring aduersities, and vndergoeing harde and vneasie businesse, is so greate, that in auncient times among Philosophers, it was euer accounted one of the foure cardinall vertues. And it is conuenient for true Religion, not

to want this tryall and state of aduersitie euen in the greatest and most perfect men. So that the most religious men and such as haue bin in the greatest honour and account both with God and man for that cause, haue tasted of both estates, *Iob* sometimes most vnfortunate, sometimes in highest aduancements of prosperitie, S. *Paul* that was rapt into heauen, often depressed to the greatest miseries, & so of others: and not only priuat men, but religious commonweales, Kingdomes, and Empiers: the examples are manifest in histories. And yet no Epicure or Machauel can say, that this is an obiection against Religion or disgrace to the religious friendes of God, which be so visited with affliction; but the contrary, because those vertues be then exercised which otherwise wold not: And that which is the chiefe act of Religion, God reuerenced and honored by them in such sorte, as they perhaps being in prosperitity would not so wel haue performed. And if honour and glorie be the greate dignities of this life, the religious sufferers of affliction are so farre from miserie by enduring calamities, or afflictions, that they are rather made thereby more honourable and glorious.

Iob.

Chap. 13. *The temporall honours and delightes of the Religious, were often greater, and their miseries lesse then of the Irreligious.*

BVT to satisfie the carnall and sensuall appetites, and conceiptes of Irreligious and voluptuous men, to whome nothing is good but *Bonum delectabile*, that which is delightfull vnto sense, let vs passe ouer all demonstrations before aleaged, and for this time esteeme nothing of so many vnspeakeable ioyes, which chaunce to the religious euen at those times, when these men adiudge them most vnfortunate in their state of affliction, the endlesse and vnrecitable cares, solicitudes, and miseries the Irreligious vndergoe in procuring pleasures, what labours and dangers in preseruing them? what torments and anguishes in forsaking them? what diseases, sickneese, violence, and vnhappines to those senses of theirs, in which they would place their pleasures? what immature, sodaine, and vntimely deaths, the ful priuation of all their ioyes and felicities they incurre, in exercising and possessing those banquets, feastings, luxuries, honours, riches, and other pleasures. Let vs forget the honour and glory of the godlie by their sufferrings, and the ignominie and dishonour of the others, when they come to aduersity, the comforts of the religious through their hope in God, whome they worshippe, and the desperation of the irreligious, spoyled of all comsolation. Let the euerliuing vertues, and reputation of the religious after death, and the alwaies during infamie of the irreligious be omitted. Let it not be remembred that religion being a speciall moral vertue is to be repaied with corporal pleasures, such as this world cã

giue,

giue, but with eternall, supernaturall, and spirituall rewardes, to obtayning which terrestiall ioyes are often a let and hinderance, by wedding vs to this world, and the pressures of the godly by weaning vs from earthly delights, the safest meanes to winne them. Let me make no argument that the aduersities of the iust in this life, are the causes of their greater glory after death, and that both the pleasures & aduersities of the impious not regarding either the blessings or corrections of GOD, are the cause of their deeper damnation in hell. We will account it no felicitie or comfort for this time that the vertuous in their greatest distresses are lamented of all, and pitied with compassion; often breeding greater ioye, then their miseries bring affliction, and by how much their suffering is greater, by so much bewailed and honoured more, as the miseries and deaths of millions of Martyrs and afflicted Saints are witnesses, honoured both of GOD and all creatures: and the afflictions, distresses, and vnfortunate ends of the wicked neglected and contemned both by GOD and man, all things reioycing in their destruction, and vnhappines. Lastlie to please the appetites of this people although we did grant them their owne absurditie, and that which they seeke to finde, that the cheife and supreme felicitie of man, is to be expected and possessed in this life, and that there is no pleasure or punishment after death, that the bodie is better then the soule, the externall goods which they reckon honour, riches, pleasure prosperitie, and the like, with health, and long life to inioye them, are most to be estemed, and want debasement, pouertie, aduersitie, affliction, and other their infelicities most to be auoyded, although as these being often the cause of our chiefest good, so the others are often the occasion of vnhappinesse. Yet if we should yeeld vnto thē these vnreasonable requests, and argue with carnall men, by carnal Arguments, whatsoeuer thy shal appoint to be the greatest pleasure and happines in this worlde, & to continue and perseuer longest (for such thinges as be priuations of pleasures, and corruptions of life and health, wherin they are to be enioyed, they will not esteeme for pleasures) as honour, riches, health, prosperitie, dignities, and such others, which is asmuch as any Epicure can demand, or a beaste would aske, if it had language and leaue to vtter the internall appetite. Yet notwithstanding all this, it will appeare that the prosperous estate, and happie condition of the vertuous, and professors of religion, hath often beene greater, and their miseries and afflictions lesse in this life, then of the impious and irreligious, which only seeke for this preferment. And to iustifie my assertion, many Philosophers, nations, and Countries, haue estemed these temporal felicities to be a temporal rewarde of Religiō.

It was not lawfull for any amongst the auncienr Egiptians to be a King, except he were a Priest, and religious to the Gods: and *Mercurius*, sirnamed *Trismegistus*, thrice greatest was so called, because he was a Kinge, a Phylosopher, and a Priest. The olde and wise Romanes, had the like custome and obseruation, and all their Sacrifices, Rites, and Ceremonies, some were as thankes for benefits receaued, others to auoide afflictions, to ease aduersities inflicted, to cease plagues and pestilences, to prosper attempts, heale diseases, encrease substance: and the like not only vsed of the Idolaters, and false worshippers, but of the true Israelites, and instituted of God himselfe doe witnesse. They esteemed no happinesse of this worlde, to be without the true worship of God, and many aduersities to come for irreligion. This was the common sentence of the Caldeans, Assirians, Grecians, Persians, Englisth, and all Nations: and to encourage all in this opinion by the generall and receaued decrees of all worshippers, those that were in the greatest degree of professing and exercising of this worshippe, were euer had, and esteemed in greatest honour: so were the Patriarkes, which were Priests in the lawe of nature, *Noe*, *Abraham*, and other the high Priests vnder the law of *Moyses* among the Israelites, the Flamens, and Arch-flamens among the Gentiles, Brachmans, with the Indians, Caliphes, in the lawe of *Mahumet*, and amonge Christians, Popes, aud spirituall Prelates, are reuerenced with the greatest dignities. And not onlie such estates whose calling was dedicated to worshippe, but other conditions amongst all nations, which were most religious, were reputed most honourable and glorious: and not only amonge men, but with God himselfe, for by how much any people or countrie came nearer to true Religion, they flourished more, and they which truly followed it in the daies of their so doings, were most happie and honourable, and such as were most alienated from true reuerence of God, and enemies thereof, were most infortunate and miserable, as many persecutors of the religious haue beene. To giue example, in the ancient religious Iewes, so long as they continued their obedience, God promised vnto them for that cause, all prosperities and benedictions, both spirituall, and temporall. How did he honor them with visions and apparitions of Angels from heauen? what a propitiatory and oracle did he ordaine to answere to their doubts, and releeue their wants? what patriarkes, prophets, priests, kings, captaines, and iudges did he giue vnto them? how miraculously did he multiply their number and nation among their enemies? how strangly did he punish the Egiptians, & deliuered them? howe did he aduance them aboue mighty & potent princes? how many did he depriue

Dio. hist. Rom.
Clem. Alex.
Cicer. l. de Repub. Aruisp
Lact. sir. l. de diu. Inst.
Lenit. c. 1. 2. 3. 4. 5. 6. 7. &c.
Cic. l. Nat. Deor.
Lact. sir. l. 1. 2. 3. diu. inst.
Bed. l. 3. hist.
Arist. lib. 10. Ethic. c. li. 7. cap. 8. 9. 10.
Gen c. 6. &c.
Exod. 19. 20.
Numer. &c.
Bed. hist. ang.
Fox. t. 1. mo.
Pet. Matt hist Indic. lib. 1. fol. 24. &c.
Alcho. Mah.
Plat. in Mē.
Ari. l. 10. eth. cap. 9. lib. 7. cap. 8. 9. 10.
Hippoc. init. oper.
Merc. Trism. Dial. 9.
Strab. l. 5.
Gen. cap. 12. 13. 14. 15. 18. 22. 28. 32. 35. 49.
Exod. c. 1. 2. 5. 6. 7. 8. 9. 11. 13. 14. 16. 17. 19. 33. 40.
Leuit. c. 1. &c
Num. &c. 33. 34.
Deut. c. 2. &c

depriue of their ancient possessions, and made them rulers therof? how miraculously did he protect them in their iornies, feed them in their wants, defend them in their wars? how often, how manie, & miraculous victories did he giue them? how did he inrich them with all temporal blessings, riches, gold, treasure, & abundance of all things which can be desired? how oftē did he promise to continue his care and prouidence, if they remained in duty & Religion? how wel did he performe it, vntill they became irreligious and disobedient? and at such times that they might know (as he had oftē admonished them before) that their Religion was cause of their prosperitie, & irreligion would bring the contrary and vnfortunate miseries, how was that people punished? how often conquered, and snbdued, spoiled of wealth, Countrie, Wiues, Children, Temple, Aulter, Kinges, Prophets and all comforts? howe often led captiues, and kept vassailes, and since they fell to their last irreligious apostasie from Christ, how long time, in how many Countries, to how manie Nations haue they beene, and at this time are the most miserable people in the worlde? so that if a man would be so incredulous that he would not beleue the Scriptures, & promises and threates of God contained in them towardes that people, for those causes, yet when the whole world doth witnesse these thinges haue beene so effected in so many generations, no man can bee so impious to denie it. And this he performed, not only to that people in generall, but euen to the verie particuler men of that Nation, as their Priests, Kinges, and other priuate persons. Who was so highly honoured and exalted of God, as *Moyses* their Priest and Captaine? was he not borne of meane parentage of the tribe of Leuie? what patrimonie had he left him? what title had he to be so great a man? was he not condemned to death before he was borne? was he not committed to the waters to be drowned? was he not enforced to forsake his friendes and renounce his countrie, to get his liuing among strangers by keping sheepe? And yet how was he aduanced honoured and exalted of God? what miraculous and wonderfull priuiledges did he grant vnto him? how did he appoint him Captaine and conductor of his people? what victories and conquestes did he giue him ouer *Pharao* & his Egiptians? how did he ordaine him, not only superior to depriue him of his riches, life, and people, but (to vse the wordes of God) *Constituted him the God of* Pharo, *constitui te Deum Pharaonis*, what misteries and secrets did he reueale vnto him? howe did he chuse and elect him alone among so many hundred thowsands to conduct his people to the lande of promise? And yet notwithstanding all this, when he shewed but one acte of irreligion and want of dutie at the waters of contradiction, he was for

Deut. cap. 8. et. 26. &c.

Exod. c. 2. c. 6 2 Par. c. 23.

Exod. 2.

Exod. c. 3. 4. 5. 7. 8. 9. 10. 11.

Exod. 7.

Exod. Num. &c.

Exod. c. 11. et 17. &c.

Num. c. 20. cap. 27. Deut. c. 33.

the same prevented by death, and neuer entred in, and *Iosue* was chosen to be their guide. So it hapned to *Noe*, to *Abraham*, *Loth*, *Iacob*, *Iosue*, *Gedeon*, *Sampson*, and the rest: religion was their exaltation and honour. Thus it was, and chaunced both to rulers and subiects of that people, as to exemplifie in their Kings, whose prosperities, and harde fortunes, and the causes of them were most knowne and famous. What comparison was there betweene the felicities of the religious and irreligious Kinges of Iuda? how honourable and prosperous were the raignes and regements of their religious Kinges, *Dauid*, *Asa*, *Iosaphat*, *Osias*, *Ionathan*, *Ezechias*, and *Iosias*, if they bee compared to the lamentable dishonours and miseries of their irreligious Princes, *Saul*, *Roboam*, *Abias*, *Ochozias*, *Amasias*, *Ozias*, and the rest that were impious? Howe shorte and impotent were these mens regiments and kingdomes? howe little was their glorie? howe greate their ignomy and dishonour? when contrarie, howe longe and ample were the Empires? howe noble and glorious was the honour of those religious Princes? Such like were the successes, and aduentures of the irreligious Kinges of Israell, that falling from GOD and true religion, fell to schisme and idolatry; they were but eighteene in number, and tenne of them were miserably slaine, *Nabath*, *Ela*, *Zamri*, *Achab*, *Ioram*, *Zacharias*, *Sellum*, *Phacee*, *Osee*, and the Scepter and Regiment was nine times translated from the families of the Kings: No family of them continuing the kingome aboue the fourth generation, that the curse and malediction of the irreligious might be imposed vpon them; and there was but one onlie familie of all those, which enioyed it so long, and that was of *Iehu*, which drewe neareste to true Religion, for he ouerthrewe the Altars, Idols, and idolatrous places of the Idoll *Baal*, and put his Priests to death. And although the Kinges of Israell descended of the same linage of *Abraham*, as the Kinges of Iuda did, and were for number of people farre aboue them, being tenne tribes, and the kingdome of Iuda only two; yet howe were the irreligious Kinges of Israel tossed, turmoyled, and led captiues more then the other? howe were they alwaies inferior and their kingdome of lesse continuance? The enemies of Religion, *Balthasar*, *Aman*, and others, came to vnnaturall ends, and were lamentable depriued of all dignities, and life it selfe. So in the time of the Machabees, it came to passe with the fauourers of Religion, and contrary with the irreligious enemies and persecutors thereof. Such relation may be made of the proceedings of other children of *Abraham*, descending of *Cetura*, and from his sonne *Ismaell*; those which were vertuous and religious, flourished as the others did, and their persecutors were dishonourable. And

Gen. cap. 7. Iudic. cap 8. cap. 6. 13. 1. Reg. c. 7. Ios. 24. Gen. 17. 22. 28. 35. 43. Exod. 1 2. 3. &c. 7. 8. 9. 14. Psal. 98. Ios. 7. 9. 14. Malach. c. 2. 2 Reg. 5. 17. 8. 3 Reg. 11. 14 2 Reg. 15 2 Paral. 16. 27. 31. 32. 36. 4 Reg. 1. 15. vlt. 17 Ierem. c. vlt. Iud. 1. Item. 1. 18. 19. 20. 27. &c. Gen. c. 15. Exod. 20. 4. Reg. 9. 3 Reg. c. 11. &c. 1 Mach. &c. Ioseph. l. 1 antiq. c. 27. Diodor. Sicu. lib. 3. Plin. l. 6. c. 28. Strab. l. 16. &c. Plin. l. c. 38. Fazel. dec. prior. l. 8.

that

that it might be euident to all posterities, that the promise of God is true, that he rewardeth the religious, and debaseth the impious, the most holy and religious Patriarke *Abraham*, when there were many more potent & mighty then he, yet because he was so religious aboue the rest, God promised for that cause, *to make him the father of many nations*; and we see how many Kings and mighty Princes haue descended from him. For not the ancient Kinges of Iury and Israell, but of Arabia, Ethiopia, Idumea, Egipt, Colchians, that most potent christian Prince *Pret Ianne* of Iude, and all Christian Kings are either his spirituall or temporall posterity. And as a memory of their discent from *Abraham*, and not for any religious ceremony, the inhabitants of the Christian Empire of *Pret Ianne* are circumcysed, as also diuers other people as aproued writers are witnes. And who doubteth but many potent infidell and irreligious princes, as Turkes, and Arabians, although for themselues, and their owne iniquities and irreligion they neither deserue either temporall or spirituall blessings of God; Yet because they were (as some suppose) the carnall children of *Ismaell* and *Esau* the offspring of *Abraham* and *Isaac*, although in holy scriptures they are depriued of some spirituall fauours, graces, and preeminences, & commanded to be cast out, and haue no inheritance, yet that they possesse and enioy their temporall felicities & possessions, from the temporall benedictions of their religious ancestors *Abraham* and *Isaac*, and the promise of God vnto them; for concerning *Ismael*, God said vnto *Abraham*, *Sed & filium ancillæ &c. But also I will make* Ismael *the sonne of thy handmaid a great people*: which the Angel after promised to his mother *Agar* in the same wordes; such was the benedictiō of the religious *Isaac*, to his irreligious childe *Esau* in temporall thinges, when he was depriued of some spirituall graces, and inheritance. And this may be a title of such Infidels to their worldly prosperitie, by the religion of their ancestors, for their owne impiety neither meriteth spirituall or temporall fauour.

2. Paral. 8. 1. Mach. 2. Dion. l. 1. Gen. c. 25.

Calu. c. 1. 5. cap. 9. Geneb. Cro. l. 1. Pag. 56 Ortel. in Theatr. &c. Francis. Alu. medin. 2. 3. q. 10. 3. ar. tic. 4. Postel. in cō. Cosmograp. Matt. hust. lib. 3.

Gen. c. 21. Gal. c. 4. Rom. 9. Gen. 26. 27.

Gen. c. 21, cap. 25.

Chap. 14. *The temporall honour and dignitie of Religious Catholicke Christians most commonly greatest, and their afflictions least.*

AND touching true beleeuing, and Religious Catholicke Christians, how much they are blessed of God, both in heauenly and earthly benedictions: as allso, to let the glory of our Religion alone, which only shineth in all the worlde, how miraculouslie haue we from the beginning bin rayſed, maintayned, and aduaunced, mauger the might and malice of al enemies and persecutors, though neuer so manie, malicious & mightie? how haue they beene conquered and their pride and puissance depressed? how haue we preuailed, how longe, how large, how great and wonderfull

derfull haue our honours, titles, prosperities, and preeminencies raigned and ruled in the worlde? What Empire of the Asirians, Persians, Gretians, Pagans, Romans, Turkes, Tartars, or any other, hath so endured? which of them all was to be compared vnto it in power? And to omit no time, although GOD hath afflicted Christians in these later daies for their want of dutie in Religion; yet when Infidell, and Irreligious Princes at this day are so mighty and potent, as that great Christian of Iude, Emperour ouer threescore and twelue kingdomes. And the Georgians, so called of S. *George* their patrone in warres, a people so potent that they are a terror to the Turkish Empire, and admitted to performe their pilgrimage to the holy Sepulchre in Hierusalem, in the dition of the Mahumetans, with their baners displaied and free from tribute. Or who will compare with the Catholicke and Religious King of Spaine, whose regall reuenewes, much exceede all the vniust and tiranicall Taxes, Tributes, and Imposition of the Turkesh Emperour? his Counties, and Kingdoms are greater, and exceeding the others, his subiectes more honourable, his proceedings more noble. What high Priest euer either among the Iewes, Gentiles, Mahumetans, or any professors of Religion, so reuerenced, renouned, honored, & potent, as our Catholicke Christian Popes of Rome so many hundred yeares exalted aboue the Emperour them selues, and exercising Iurisdiction & authority further then euer any other Prince spiritual or temporal did, euen ouer al Countries in the worlde? How miraculously haue all enemies, that in any time or place opposed themselues against that sacred Iurisdiction of Rome, bin ouerthrowne? The Iewes so pitifully dispersed, the Pagan Emperours, all that persecuted it, liuing and dying in miseries and dishonors, as the histories of all to *Constantine* are witnes. How did those insolent and proude conquerours of the worlde, that killed and conquered whome they would, geue place to the poore Religious Successors of Saint *Peeter* a Fisher, as their Propheteſſe *Sibilla* had foretolde? Howe were they that were conquerours of the mightyest, vanquished of the meanest? How haue all aduersaries and persecutors spirituall or corporall, internall, or externall, that euer opposed them selues against it beene subdued and ouerthrowne? as I haue cited before, almost an hundred true or reputed Emperours before *Constantine*. What hereticall Emperours of the Arrians, Eutichians, Iconnoclastes, or Image-breakers, Monotholits, Manichees, Armenians, as *Constantius*, *Valens*, *Zeno*, *Anastatius*, *Heraclius*, *Constance*, *Iustinian*, 2, *Philipicus*, *Dardanes*, *Leo*, *Isauricus*, *Constantinus*, *Copronimus*, *Leo Copronimus*, *Leo Armenius*, *Michael*, *Dalbus*, *Theophilus*? Howe haue the Gothes, Vise-gothes, Ostrogothes, Vandals,

Septē. Castr. l. de morib. & Relig. tmc. cap. 21.

Euseb. Ruff. Socrat. &c. in hist.

Sibil. apud. Lact. firm. de diu. inst.

Epist. Apol.

Euseb. hist. Ruff. hist. Socrat. &c. Fox. t. 1. Mō. Cæsar. Bar. t. 2. 3. 4. &c. Plat. vit. Pōt. S. Anth. hist.

Vandals, Frankes, Angles, Mahumetans, Turkes, Tartars, inuaded and persecuted it? Howe many Irreligious Christian Ringes, such as I haue recounted in Englande and other places? howe many Arch-heretickes seauen hundred in number as I recited in the same place, and yet as I haue shewed before, notwithstanding all these enemies & afflictious, the catholicke temporall Princes thereof, are the mightiest and most honourable in the world & the Popes spirituall iurisdiction three times greater, more noble and ample, then euer any was, either among heretickes, Infidels, or the Iewes themselues when they obserued true Religion: Cotrariewise, let any man peruse the state and conditions of those cuntries of christēdome, that are fallen ro Heresie, and become irreligious, and hee shall perceaue them to be in most dishonourable tearmes, both for temporall, & spirituall rule; the iurisdiction of none knowne or acknowledged out of one litle country or Prouince, and those which be the greatest aduersaries of our religion, to be in the most pitifull, poore, and vncertaine case of the rest. And least any Atheist, Epicure, or wicked Politicke should say, that although the state of the religious is such, and sohononrable as I haue described in the time of peace and prosperitie, yet in the winter stormes of aduersitie, and persecution, when those Popes that be nowe so glorious were so often and many in number put to death, when thē whole Clergie was persecuted, when euery Religious Christian was odious, when so many thousands of Martyrs were put to torments, when we were depriued of honours, riches, liberties, liues, and all preferments, as wee haue beene both by Iewes, Pagans, and Heretickes, our glory was nothing at all, but we were wholly oppressed with miseries; I haue alreadie shewed, that euen in such times, the honour and glory of the Religious, which were persecuted, was farre greater, then of their persecutors, and that euer in the ende, the victorie and triumph was ours. And to giue examples in this case; neuer any thing among the enemies of Christ, was so famous and renowned in the worlde, as the Empire of Rome, and their Emperours before *Constantine* the Christian Emperour. Yet let vs but compare the most persecuted Religious people, which were the Popes of Rome, with the gallant flowers of fortune, and my sentence will be true. The Popes of Rome were then esteemed of impious Pollitickes, to be the most vnfortunate and depressed people, no friend, no humane force to defend them, the laws against them, their enemies and persecutors (with whose felicitie I compare them) were the absolute commaunders of the worlde, and contended with all force, policie and tirannie they coulde, to abandon the name of CHRIST, and his Religion, and all professors thereof, principallie the Popes of Rome

Phil. Berg. hist. Epist. apol. sup. &c. Pantal. Crō. Epist. Apol. Ber. Lutzeus Catal. hær. Geneb. Crō. lid. 4. Hos. Lind. Prateol. Pant. fruct. Lauat. Lypſ. Caluint. l. 2. Casp. vl. l. 22. caus.

obiection answered.

Rome, and put them to death; And yet doe what they could, the true glorie of the Romane Popes at that time, was greater then the glorie of those Romane Emperors, all histories, martirologies, calenders, and records will beare perpetuall witnes, their liues & honor were thrise as long, and yet they were olde before their election, & consecration, and though the lise of them al was sought, and most of them died actually in martirdome, yet the number of their enimies & persecuting Emperors that died miserablie, and with reproache in the same time, did three to one exceede them: for from S. *Peter* to S. *Siluester* honored by *Constantine*, there were 31. Popes, and those aged men, and yet of them not aboue 25. or 26. actuallie put to death. And of the Emperours the lustie gallants of the worlde either truelie chosen, pretended or reputed, there reigned in the same space almoste an hundred Roman Emperors, and all they, excepting eleauen or twelue at the moste, were slain, and miserably put to death, and the others which escaped those violent endes, died in greater wrechednesse then those religious Popes they persecuted. And the names of the Popes are honourable, both in heauen and earth, and the names of the others either dishonourablie or not remembred at all. And leaste any should be so vaine to suppose that the miseries were onlie priuate to the Romane Emperours, he shall see how they were common calamities to al our enemies: of the Iews all the world is a witnes to this day, & I will declare hereafter. The Senators of Rome were next in degree to the Emperors thereof, and second in honor and reputation to them, and those which persecuted religion moste in that time; And yet how often were they themselues moste vilie vexed and persecuted of their Emperors fourteene times at the leaste in the same space, by generall persecutions against them, wherein they were violentlie entreated and put to deathe by *Tiberius*, *Caius*, *Nero*, *Domitian*, *Hadrian*, *Commodus*, *Septimus*, *Caracalla*, *Maximus*, *Heliogabalus*, and other Emperours, that in one day at Rome were pittifullie put to death by *Claudius* their own Emperor, fiue and thirtie Senators, & three hundred Knights. So likewise the inferior aduersaries of our religion, how manie thousands of them executed by moste cruell and vnwonted deathes, by their owne idolatrous and irreligeous Emperours? some drowned, some buried aliue, some mured vp in walles, others hauinge theyr eies pulled out, others pulled and and cut in peeces, others cast to beastes in spectacles, and manie hundred thousands violently consumed and destroied in the same space.

And to speake of those moste infensiue enemies of all religious christians in these latter yeares, *Mahumet* and the successors of his impious gouernment, although worldlie happines, and carnall pleasure is the felicity they

Bella. Chronol. Pant. Chrō. Col. pontif. Ruff. hist. Euseb. hist. Fox. tom. 1. Mon. Plat. de vit. Pont. Catal. Pontif. nup. edit. Hieron. in cap. 4. Zachar. Chrisost lib. 2. contra. Gentil. &c.

Tract. 2. inf.

Cæs. Bar. Annal. to 1. 2. 3. Euseb. hist. Ruff. histor. Bez. ruin. Gen. l. 6. &c. Oros. lib. 7. Dion histor. Rom. li. 58. Baron. tom. 1. annal.

Tertul. li ad Scapul. & in apol. Suetō. c. 61. Mahumet. in Alcor. c. 54. et c. 65. 66. &c. 43. &c.

they expect either in this, or in any other life, yet how strangely they haue bin punished and afflicted, especially at such times as they raged most against vs? what a filthy & beastlie life did their first author *Mahumet* leade, euen by his owne confession? with what vnnaturall diseases was hee tormented? how beastlie & shamefull was his death? how ignominious and odious was he euen to his own friends and followers long after his death? how horrible, odious, & vnnaturall were the liues & deaths of al his next and immediate successors, *Alis*, *Eubocora*, *Homar*, *Osmenus*, *Mahumetes*, the seconde *Alis*, *Muauias*, and others, the first ordained of *Mahumet* himselfe, violentlie oppressed and deposed, *Eubocora* poisoned to death, *Homar* murthered of his seruant, *Osmenus* killed himselfe, *Mahumetes* violently and vnnaturallie slayne, *Alis* traiterouslie murthered, *Muauias* so afflicted with schismes and sectes in that profession, that hundreds of Camels were not able to carrie the writings of such as rebelled against him. With what dishonourable and vnseemelie conditions was their most potent Prince, and our greateste enemie *Amuathus* enforced to conclude a truce with *Iustinian* the seconde? how miserablye were two hundred thousande of them soone after killed in Sria? how shameful was the retire of *Zuleman* from the Thracians, and Bulgarians, about the same time? were not three hundred seauentye fiue thousande of theyr souldiers slayne at once by the Spaniards and French in one batatyle? what straunge conquestes and victories did inferionr religious christian captaines, *Ogerus* duke of Denmarke, *Godfryde* of Lorrayne, and others, obtaine against their most puissant and mighty Princes? howe did other base and contemptible men afflict them? was not *Baiazethes* the first their great Emperour subdued by *Tamberleyne* that barbarous & rogish Scythian, lost two hundred thousand souldiers, was taken prisoner, closed vp in a cage of Iron, led vp and downe in chaines, and made a footestoole for a theefe to treade vpon his backe, when he went to horse? was not his wife abused before his eies, her clothes cut off from hir backe, and her whole body left naked from the nauill to the foote, and did not he kil himselfe in open spectacle? was not their Emperour *Orchanes* murthered by his owne Vncle? their Emperour *Moyses* violently killed of his naturall Nephewe *Mahumetes*? and *Baiazethes* the seconde poysoned of *Selimus* his owne sonne, and *Mustapha* the onlie lawefull and true heire of *Solyman*, moste vniustlie, and vnnaturallie murthered by his Father, and in his presence? and so of others, besides the ordinarye and vsuall murthering of brothers after the fathers death, as *Orchanes* that killed his three brethren, *Amurathes* put his onlie brother to death, *Baiazethes* killed his seauen brethren, and so of

Blond. l. 9. Plat. Pomp. Læt. Eutrop. l. 18. Sab. & c hist. turric.

Blond. l. 10. dec. 1. Sab. En. 5. l. 7 Sigeb. hist. Aemil. lib. 3. Sabel. Tyr. l. 1. cap. 17. Krants. l. 5. cap. 14.

Egnat. hist. Sabel. Pant. in Chron.

Matin. sum. hist. hungar. lib. 7.

others, and all these of late, since, & in which times, they haue persecuted our religion moste. And if we peruse al histories, and antiquities, we shall euidentlie perceaue, that whensoeuer those irreligious infidels haue preuailed against vs, it was either in time of irreligious heresie, or some such negligence, and disobedience in religion, for which wee were iustlie afflicted, *Heraclius* the Emperour became a Monothelite hereticke, and *Mahumet* with his Sarracens inuaded Hierusalem, Damascus, Egipt, parte of Affricke, Rhodes, and the Iles adioyning. *Vitiza* king of Spaine was a licentious, and irreligious Prince, and permitted concubines, & other impious abuses, & at the same time, the same Sarracen infidels inuaded that kingdome, and possessed that many hundred yeares. The Emperors of the East irreligiously behaued themselues to the See of Rome, and Emperour *Nicephorus* became tributorie to the Sarracens, and his successor *Theophilus* was twice conquered, Hierusalem, Candy, and part of Asia was subdued. The Grecians fell to schisme, and deuided themselues from the Romane iurisdiction, and *Mahumetes* the Turkish Emperor inuadeth those cuntries, subdueth 12. kingdomes, 200. cities, and violently taketh Constantinople in their great festiuity of Pentecost, and comming of the holy ghost, about whose procession they are in error, miserably killed *Constantine* their Emperor, and possesse their Empire. *Martin Luther* beginneth his vnhappy heresies, and presently vpon that irreligious reuolt, *Solymanus* Emperour of Turkey inuadeth those countries, taketh Rhodes, and Belgrade, those two propugnacles of Christendome, inuadeth Hungary, slewe *Lodowicke* King thereof, possessed Buda chiefe citie of the kingdome, besiedged Vienna with 250000. men, and since that irreligious apostacy and by meanes of it, hath often and pittifully afflicted Christians. So that the afflictions we haue receaued from those infidels, proceeded from impiety, and irreligion, & whensoeuer we were religious vnto God, we preuailed against them, which is manifest in the state of christians euen in this time, for as we see those countries and kingdomes for their irreligious heresies and schismes are become vassals and in subiection, as I recounted before in the religion of the Iewes before Christ; so contrariwise, those Kinges, Princes, and countries of Christendome, which haue remayned free from those irreligious defectes, neuer flourished more. And to exemplifie in the Catholicke King of Spaine, in all these times his subiects and countries (excepting the miserable fleemish) haue beene free from these vnhappie and irreligious dealings, and when was the condition thereof so honourable? in what age were the Spaniards accounted such conquerours, and souldiers in the worlde? when was their fame and honour so great?

Blond l. 4. Dec. 2. Tyr. l. 8. c. 18. l. 9. c. 2. & 5. S. Brand. in Hierof. Phil. Bergō. hist. S. Anto. hist. Pant. in Cro Sab. Eutrop. lib. 15. Blond. l. 6. Dec. 1. Tyr. l. 1. c. 2. Sigeb. Pant. Chron. Sab. Eu. 8. l. 8. Phrig. in Cr. Plat. Blond. lib. 10. S. Brand. hist Phil. Bergō. Chron. Pantal. in Chron. Egnat. 3. S. Brand. hist Bergō. hist. Pant in chr Paul. Iou. hist. Manster in Chron. Fox. to. 2. Mon. Graff. in hist in Henr. 8. Stow. hist. in Henr. 8.

great? are not his dominions and Kingdomes greater, richer, more ample, and honourable, then the possessions of any Infidell in the worlde? hath he not in these very times when the irreligious partes of Christendome haue lost and beene infested so much, wonne, and lawfully vnited vnto him, more mightier, richer, greater, and more glorious nations, then any Infidell is owner of, or any irreligious prince or state of Christians enioyeth, as the kingdomes of Castill, legion Tollet, Hispalis, Murcia, and Luzia, and the prouinces adioyning, Burgundy, and the 15. prouinces, the Canary Ilands, Sardinia, Sycilie, Naples, the Dukedome of Millane, Portugall, the Philippine Ilands, so many vaste and rich countries of America, the East and West Indians, obteyned and wonne by the three last Catholicke and religious Kings of Spaine, *Philip* 1, *Charles* 5, *Philip* 2, & in that time when the irreligious places of christians haue lost so much, & yet what other christian wars haue bin, which they haue not defended.

And if it were lawfull to make free comparisons of these latter daies of Protestants, and compare the estate of the countries, where the Protestants haue persecuted, and Catholickes haue beene afflicted, it woulde be no difficultie to prooue, that the glory, honour, and temporall felicity of the persecuted religious Catholicks, haue far exceeded the pompe & prosperity of their persecutors. But so much as I neede to craue leaue to doe for England, it appeareth already in my Epistle. And I am assured Epist. Apol. there is no Protestant in our nation, but (setting the loue of his Abbie-liuings aside) woulde wishe the estate of his countrie for honour, riches, strength, order, friendship of forreigne nations, loue and vnitie of nobility and others, and all other honours and blessings of of a christian kingdome were no worse now, then it was in the 22. yeare of K. *Henry* the eight when he reuolted. If he either consider clergie or laictie, nobility or commonaltie, or let vs viewe the number of religious and Catholicke Priests, which aboue 100. in her Maiesties time haue suffered death for this qnarrell; Looke into the liues and deaths of ministers, & for that 100. of martyrs, you shall finde 1000. and more ministers dying infamous, miserable, and beggerly deaths, for most wicked and vnnaturall offences. Looke into those ministers that haue bin best of life, and in greatest fauour with Prince and subiects, and we shall finde, that our banished religious Catholickes doe surmount them, we haue by foraigne princes rewarded with honours of Cardinall, Bishop, and all inferiour dignities, wee haue had more publike professors of diuinity in other vniuersities, then al England hath had at home, our Priests, religious men, and namely the fathers of the societie of Iesus, most odious in England, haue beene in higher repu-

tation, with the greateſt Princes of the worlde in ſtrange countries; then the higheſt Arche-biſhop of proteſtantes in England, hath beene with his natural Soueraigne. And ſuch is the ordinarie and common ignominie & diſhonour to be reputed a Miniſter in the Engliſh Church, that I ſuppoſe verie few, or no Catholike Prieſtes of that Nation would change their honour euen in England, with ſo baſe and infamous a generation. What the wealth, riches, and other bleſsinges be, which the Proteſtants haue, that wee want, for all this time of perſecution, and empouerifhing religious Catholickes, I think no man perceaueth ſo manifeſt a diſtinctiou, and yet the charges, taxes, and impoſitions, which haue been impoſed vpon vs, are 20. times greater, then thoſe whieh Proteſtantes haue taſted. And if the eſtate of Catholickes in Englande where they are perſecuted is ſuch, howe glorious is it in Catholicke Nations, where they are honoured, if the times of perſecution and irreligion, haue done vs no more diſhonour? what glorie will Catholicke and Religious times afforde vs? If our owne countrie Proteſtant Hiſtorians can ſo litle diſgrace vs, as the hiſtorie of *Stowe* and others will witneſſe, what commendation and credit will Catholicks and Religious Cronicles both at home and abroade, yelde vnto vs? ſo that we ſee, what honour, glorie, dignitie, or excellencie ſo euer it is, which a man may or can deſire to haue, either ſpirituall, or temporall, in this, or in the life to come, if it is a pleaſure, or preferment to a reaſonable creature, ſuch as may be wiſhed or inioyed without ſinne, Religion is the mother of all.

Chap. 15. *Though there ſhould be no rewarde for Religion after death, yet the ſtate of the Religious is to be preferred before the Irreligious.*

YEA if we ſhoulde yeelde ſo much to this franticke and brutiſh humor of Irreligious Epicures, to ſay this Queſtion of Religion is doubtfull (as there is nothing more certaine, then that man oweth Religion vnto God) yet we ſhall perceaue the Religious ſtate euen in worldly and temporall happines, farre to exceede the condition of the Irreligious, and that theſe are drowned and plunged in greater & deeper miſeries, then the others. For what vnhappines or infelicity can be imputed to profeſſors of religion, if they ſhoulde be in error? all the pleaſures and delightes which can be conceaued to belong to man, conſiſting of a ſoule and body, muſt of neceſsity be ſpirituall belonging to the firſt, or temporall proportionat to the ſecond. The ſpirituall delights, muſt nedes be the vertues and perfections of the ſoule, which only the Religious enioy, and wherof the others are depriued; thus the greateſt happines is had of ſuch as approoue Religions, and the enemies thereof haue loſte it, as for thinges of delighte appertaining to the bodie, if they be intangled with ſinne, they cannot

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be accounted pleasure as before, but rather a double torment to the guiltie conscience of those which for the repose and rest of delight, offer a violence vnto nature, and yet this is onelie that, wherein the irreligious can exceede, and his excesse is in his owne affliction: for I haue prooued before, that actually whether there is any religion or no, that all other externall things which may be accounted goods of the body, fortune, or any extrinsicall preferment, as riches, honours, peace, rule, and other prerogatiues of glory, dignity, and such delights, haue euer beene more peculier and proper to the religious, then to the impious. And that this irreligious generation which onlie seeke for ease and pleasure, and to be free from miseries, by many degrees haue euer in this life beene more afflicted then the rest. If it hath euer chaunced so in former times, though we shoulde denie the prouidence of God, to doe the like in future ages, yet if all thinges were ruled by fortune, and came by chaunce, fortune is as like to fauour professors of religion hereafter, as heretofore. And naturall reason teacheth vs, that of necessity it must be so, for there neuer was any Epicure, or Atheist, so impious and prophane, but by reason he shoulde graunt the opinion of all the vvorlde, and professors of a GOD and religion, at least to be a probable sentence, thus his owne opinion coulde not bee voyde of feare. Then let vs constitute a Religious, and irreligious man, in the same estate of health, sickenesse, riches, pouertie, honour, disgrace, pleasure, miserie, and the like: he that professeth there is a God, by whose prouidence all thinges bee ordered, which is infinite in power, vnmeasurable in goodnesse, and cannot committe iniustice: If he be in health, riches, honour, pleasure, and state of rest, his comfort, and delight is encreased, and doubled, to consider that as he infalliblie supposeth, his God whome hee serueth, can, and will preserue him in that estate; so likewise deliuer him if hee bee in the aduerse calling of sickenesse, disgrace, pouertie, persecution, and other miseries, and if not, yet for his patience hee will rewarde him. Thus his pleasure is enlarged with iustlie conceaued trust of continuance; in misery his affliction healed with hope of deliuerie, or retribution for perseuerance. These comforts and delights cannot bee graunted to the irreligious, hauinge no hope eyther of continuinge and encreasinge his pleasures, or abbreuiatinge his afflictions; but hee is vexed vvith the contrarye infelicitie, alwayes in feare and daunger to bee depriued of his good, and perseuere in his aduersitye, vvhich experiment althoughe it bee veryfied in the vvhole age of men, yet more appeareth in the decayinge time, vvhen the Religious

perſwadeth himſelfe the ende of all his miſeries is at hand, and his greateſt ioye is to begin, when contrariewiſe the other, is inuaded with a double infelicitie, one to loſe his delightes, and the other to enter into greater torments: which in the whole circuite of the religious life bringeth a doubled conſolation; and that in reſpect of the hoped happines after, ſo much greater then all pleaſures and delightes which any Epicure can haue, by howe much the infinite goodnes of God, to be poſſeſſed of an immortall Soule for euer, exceedeth the ſhort and temporall vncertaine pleaſure of the ſenſible man. For although theſe ioyes in themſelues ſhould not be obtayned, yet ſeeing the delight and pleaſure of the will is framed more or leſſe, according to the apprehenſion and iudgement of the vnderſtanding, by which it is mooued and taketh delight, the ioye of an vncertaine felicitie and happineſſe conceaued as certain, and ſo propoſed to the will, engendreth as greate a delectation, as that which is certaine doth: for externall obiectes moue not the internall powers of the ſoule, wherein delights are engendred as they are in themſelues, but as they are conceaued and apprehended of thoſe faculties, and ſo of griefe & affliction, becauſe being extrinſecall, and not in the vnderſtanding and will of them ſelues, but by apprehenſion and iudgement, they moue not but after the ſame manner, by which they are receaued and made preſent. Therfore ſeeing there is no proportion betweene the delightes of the one and the other, either in reſpect of the things themſelues whereof the delight muſt ariſe, or the proportion of man, which doth, and muſt enioy them, or the time of their duration, whether there is any God and Religion or no, yet the condition of him that profeſſeth Religion, euen in that reſpect, for which the other doth denie it, (which is only to liue in delight and deuoided of affliction) is to be preferred. And to this the experimented practiſe of ſo manie Kings, Princes, & Potentates, both of England, and other nations, which haue voluntarily forſaken their certaine and greateſt temporall honours, prefermentes, and delightes, to enioy the conſolations of the Religious, and ſo manie thouſands which haue forſaken the corporall pleaſures which ſuch Epicures deſire, and liued in deſarts where they coulde not be poſſeſſed, but only ſpirituall comfortes muſt be their hope, haue yelded euidence, where the comfort of gaining heauen, and auoiding hell, haue tourned their troubles into ioyes. As contriwiſe the beaſtlie and Epicureous life of prophane and irreligious men, ioyned alwayes (as it can neuer be free from doubt) with cõtinual feare of ſo great a leſſe as heauen, and ſuch dread of damnation as is in hell, cannot be accounted a pleaſant, ſtate, though euery one ſhould be as potent to procure, and as wanton to

Euſeb hiſt. Ruff Sar. &c. Theodor. hi. Bed. hi. Ang lib. 3. 4. 5. Fox. tom. 1. Mon. Hieron. in vit. Greg. l. dial Suru. in vit. Sanct. Lippol. &c.

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possesse himselfe of pleasures as euer any *Heliogobalus* was. For danger of the greater paine expelleth the lesser pleasure, and feare of eternall torment, woulde frustrate a momentarie delight. So that howsoeuer the euent shoulde proone, the professor of Religion hath made the better and more pleasant choise; and in no state delighte can chance to man, if worship vnto God be not regarded. And whosoeuer desireth to liue at rest and haue delight, either in this or the life to come, must not be forget full of that dutie: Whereupon *Plutarch* the Philosopher not only was of this opinion, but wrote a booke intituled, *That no man coulde liue a pleasant life in the opinion of* Epicurus: and these are sufficient for this purpose. For although I doubt not but in these licentious daies, many voluptuous and earnall men forgetfull of the dignitie of humane nature, both in respecte of feare of punishment due for their iniquities, as also that they might more freelie without restrainte wallow themselues wholy in delights, wish in will and affection, there neither were religion due to God, or reuenge to the irreligion of man, yet I cannot be perswaded, that any vnderstanding can be so sottish in iudgement to denie it. Plutarch.

The 16. and last Capter and Conclusion. *Of the absurdities, which the Irreligious must graunt.*

FOR (to come to conclusion against this godlesse generation) what Iudgement or vnderstanding, of any priuate or particuler voluptuous man (for no others euer were Agents in this cause) can dare to enter in to that sentence which all learned and reasonable men in the worlde, in all ages, and places haue condemned for most impious and vnreasonable, all schooles, vniuersities, societies and companies professing knowledge, haue exploded for the greatest detestable wickednesse? which all Patriarkes, Prophets, Priestes, Iudges, Sibils, Rabbins, Legists, Flamens, Archeflamens, Caliphes, Brachmans, all sortes of people, Christians, Iewes, Pagans, Mahumetans, Catholickes, Heretickes, Philosophers, Poets, Magicians, Angels, seperated Soules, Deuils, and all creatures, euen insensible things, by one means or other haue reproued for the most barbarous and vnnaturall disobedience, which can be inuented. That which in so many thousands of yeares, in such diuersities of opinions and errors, in so many vaste and populous nations, in which all other impieties haue bene professed. Neuer any Kingdome, Countrie, State, Prouince, Citie, Towne, or Village practised: and by probable coniectures, neuer one particuler person, except franticke with pleasures, and distracted in minde defended, but only a fewe ignorant, barbarous and beastlie men, made of sinne, and guiltie of their owne hel, wishing for auoiding punish-

ment. For what reason and vnderstanding can make denyall of that, which if he denieth, all authoritie, experience, sence, and ground of reasoning, and reason itselfe is denied? for whose denyall, not the least apparance of one argument can be alleadged, for whose approbation all testimonies of God, and all creatures are certaine, which if it be graunted, and truly practized, all truthes, graces, honours, dignities, and priuiledges belonging to man, naturall, and supernaturall, either in this life, or after death, are so certainlie obteyned: if it be denyed, all honours & immenities are lost, all afflictions, temporall and eternall are incurred, all absurdities graunted, all vntruthes affirmed, all verities condemned. Sinne is vertue, vertue is sinne, sinne must be practised, vertue may not be allowed, nothing is sinne, nothing is vertue. Falsehoodes, and contradictions are true, all learning reiected. No Community, Kingdome, Magistracie, Discipline, no Soueraigne, no Subiection, no Lawe must be receaued, no barbarous, tyrannicall, or licentious impiety omitted. Mans soule mortall, man a beast, many beasts better then man. And infinite more such absurdities, which directlie proceede from this blasphemous position (*Religion is not to be vsed*) if anie man shall bee so senceless to affirme it.

THE ENDE OF THE FIRST TREATISE.

THE FIRST CHAPTER OF THE SECOND TREATISE, BRIEFLIE SHEWING AGAINST *ALL EXTERNALL INFIDELS, HOW onlie that Religion, which Iesus Christ deliuered to the worlde, is the true worshippe of God.*

HAVING ended my first conclusion (*of the necessitie of a Religion*) against the irreligious, I am next in this time of so manifolde errors, to auoide all daunger of professing false reuerence, to prooue what religion among so many is onlie true, which I will performe in so vndeniable manner, that no veritie shall be so certaine, as that reuerence to God which I wil defend. And first against al external enemies of christ. My next proposition shall be (*that Religion which he taught is only true, and al others false*) which to a people of a professed christian nation needeth not long probatiō, wherefore to be briefe in this dispute, such is the vndoub-

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ted certainty of this sentence, whether we consider the excelencie & dignity of the doctrine it selfe of the *Messias*, and Sonne of God which gaue it vnto vs, or the miraculous manner, wherby it was deliuered and embraced; or the baseneſſe, impietie, and moſt manifeſt errors of all other profeſſions, the wickednes of the inuentors, and diſorders in inuenting & dilating them, that a man which will giue credit to any probable Argument, cannot call it into queſtion. And he ſhall ſee theſe Teſtimonies not only recorded by the holy writers, Prophets, Apoſtles, and Euangeliſtes, immediatlie illuminated of GOD, but of our greateſt profeſſed enemies: emong whome we doe not only finde confirmed in generall the Religion of Chriſt, but almoſte euerie perticuler article and miſterie ther of regiſtred and allowed: as the Trinitie, Incarnation, the two natures of Diuinitie and Humannitie in Chriſt, the promiſe of his comminge, his miraculous conception, natiuitie, lyfe, death, reſurrection, aſcention, comminge of the holy Ghoſt, conuerſion of the worlde, the ende thereof, his comminge to iudgemente, his giuinge ſentence, the finall beatitude and rewarde of the vertuous, worſhipers of him, and eternall punishment of the wicked, and his enemies, and other miſteries of our beleefe, teſtified and ratified of all kinde of Infidels, Iewes, Pagans, Mahumetans, Brachmans, alowed by God himſelfe, apparitions, & witneſſe of Angells fom heauen, and all creatures vppon earth, the heauens and celeſtiall bodies reioyceing in his birth, the Sunne, Moone, all elements, and compounded things lamenting his death. The Sunne againſt nature ecclipſed, the Moone violentinge his courſe, the aire darkened, the earth tremblinge, rocks rending, the windes, tempeſts, Seas contrarie to theyr naturall inclinations performing his commaundements, oracles ceaſing Idolles fallinge, the deuils and creatures both ſenſible and inſenſible acknowledging and obeyinge him. Many miracles to the ſame effect, and wicked ſpirits profeſſed enemies of al piety caſt forth by authority, future contingent thinges moſte certainlie foretolde, incurable diſeaſes healed, blinde reſtored to ſight, lame to going, deafe to hearing, dumbe to ſpeaking, dead to life, when in all humane reaſon and ſcience of Philoſophers, ſuch effects are vnpoſsible to be performed by naturall meanes, or ſupernaturally to be wrought of God, or any ſecondary cauſe by his cooperation, to giue credit and authority to falſehoode. The moſt ſtrange & miraculous alteration in the liues of thoſe embraced him, the wonderfull conuerſion of the world vnto him, the rare and extraordinarie ſtil continuing punishments vpon thoſe refuſed him. And theſe, and ſuch witneſſes not giuen in obſcure and baſe places onlie before ſimple and vnlearned men,

Sibil. apud Lact. firm. l. 2. 3. 4 &c. diu. inſtit. Merc. Triſm. in Dial. Plat. in tim. Porphyr. li. de Oracul. Mah. in Alc. Rabb. li. de Chriſt. Suet. in Oct. cap. 95. Sen l. 1. natur. q. c. 2. Plin. hiſt. l 2 c. 31. c. 28. Calcid in ti. Plat. de Stel. Dio. lib. 47. Plin. nat. hiſt l. 2 cap. 84. Suet. in Tiber. c. 48. Dio. l. 57. Plut. l. defect. Oracul. Suet. in Oct. cap. 94 & 70. 29. Sibil. Lact. lib. 1.

as Seducers vse to deale, but in frequent and publique places, and most famous Cities, before the mightiest and most potent Princes, Kinges, Tetrarches of Iurie, Syria, and other Nations, yea the most wise Philosophers, crafty & subtile Magitians of the worlde. Written and recorded not only by the holy Prophets, Apostles, and Euangelists miraculously prooued to haue beene directed and assisted, and neuer to haue writen vntruth, or the Patriarkes in their testament cited by *Origen*, that liued within one hundred and threescore yeares of Christ as then extant, and translated forth of hebrew into greeke by *Procopius* eleauen hundred years ago, where euery one of thē prophesieth most plainly of Iesus Christ the Messias. And the generall consent of the ancient Rabbins and expositors of holy Scriptures before Christ, but those which euer were in highest account and reputation among the Gentils, themselues, whether for learning and antiquitie, as *Sybaastres*, *Hermes*, *Trismegistus* their most renouned, or such as God had illuminated with these misteries, and liued as Prophets for the instruction of that people, as so many of the *Sibils* as plainlie foretelling the misteries & proceedings of Christ, of his diuinity, humanity, natiuity, life, death, comming to iudgement, and other secrets of Christian doctrine, as if they had beene personally present, and seene those thinges effected. So did the Oracles and answers of their Gods, and were inforced so to doe, as themselues confessed, and not onlie to priuate men, but to the Emperours and cheife Princes. So doe, and did the most authenticke Registers, and imperiall Recordes, Wrightings, and Edicts, of the Gentile Emperours, as *Tiberius*, *Traiane*, *Antonius*, and other Princes, as *Pilate* and *Herod* in Iurie, the Senators at Rome, and others. So those which were the most noysome and offensiue enemies of Christ, the Thalmadists, *Porphiry* and *Mahumet*, that great Seducer, which in diuers chapters of his Alcaron confirmeth the Miracles, and Religion of Christ for most true, and holie. Therfore dealing with men of a Christian Countrie, such (as I hope) all inhabitants of Englande desire alwaies to be accounted, I might make an ende of this matter: but because I haue taken in hand to proue Catholicke Religion to be the onlie true worshippe, and reuerence of God, not only against all deuided sectes of heretickes which I am to performe in my disputation against my countrie Protestants, but also against all Infidels and other misbeleeuers, and by most certaine and lamentable experience we know that Iews, Mahumetans, & other Infidels haue liued in England, without any distinction of different signe from Christians, such as they are bound to weare in Catholicke Countries; and further their wicked bookes, as Alcaron of *Mahumet* and such others, haue beene vsed & perused

Origen. hō. 25. in Iosue
Gaz. in ca. 38. Gen.
Rab. Ion. l. col.
Rab. Abb. in thren.
Rabb. Moys. hadars. in c. 1. 41. Gen.
Rab. harcad. in c. 9. Is.
Rab. Da. Kinh. l. radic. paraphras. cold in c. 4. Is. & Osee. 1.
Rab. Is. in c. 47. Gen.
Rab. Sim. in c. 10. Gen. & Iob. 19.
Procl. l. 2. & 3. in parm.
Plat. Mercur in pem. cap. 1. &c.
Lact. firm. l. 1. inst. diu. c. 6. l. 4. c. 6.
Varr. lib. de reb. diuin.
Cicer. l. 2. diuin.
Virg. egl. 4.
Suid. in Thal
Porp. l orac.
Plut. l. orac.
Suid. in Aug
Adriā. Imp. Epist. Marc. Aurel. epist. Pilat. epist. ad Tiber.
Euseb. lib. 2. hist.
Plin. 2. epist. ad Traian. Imper.
Rabb. lib. de vit. Christ.
Porphir lib. def. orac.
Mahū. Alca. Azo 10. 12. 67. 11. 5 &c. Reg. part 2.

perused of manie vnfitte readers and examiners of such blasphemies, and diuers Protestantes not onlie in Germanie and other places, but of Englande haue forsaken the faith of Christ and become circumcised miscreants, I will briefflie in fewe reasons prooue the falsehoode and error of all externall infidelles. Such as suppose the probation of so manifest a veritie to be superfluous, may passe them ouer, and beeginne with my arguments against Protestants and other internall enemies. Casp. Vlenb. lib. 22 cauf. Rain. Calu. turcif. &c.

Chap. 2. and 1. Argum. *For Catholike Christian religion, against all externall misbeleeuers, grounded vppon the plaine confession, of all our greatest professed enemies, vppon whose authorities all other worships are founded.*

I Suppose al knowne infidels & misbeleeuers, setting hereticks one side, (with whom I must deale in my next reasons) to be comprehended vnder the names and titles either of Iews, Mahumetanes, or idolatrous Pagans: for neither ecclesiasticall writers, historians, or trauailors of countries, make mention of more, neither can I perceaue in reason, how any mã not professing himself a christian, is forgotten & lefte out in that diuision. For seeing the diuersity of misbeliefe towards Christ, or denying him must be taken from the diuersity of the mãner of misbeleeuing or denying, then al infidels either vtterly denied Christ, both in figure & verity as generally the gentils did, neither recauing him for the *Messias*, or expecting any other to worship, but yeelding reuerence to idols, & feigned gods, or else they confessed him in figure & expectation before he came, and in veritie and at his comming denyed him, and such are Iewes, or else both confessing before his comming that he was promised to the worlde, and after he is come, doe acknowledge his comming, but not in that manner wherein he was promised, or in such sorte as he came, or him alone, but allowing an other, as *Mahumet* and Mahumetanes doe, confessing Iesus Christ to bee the true Messias and Prophet, promised in the lawe of *Moyses*, but denying his diuinitie, and re cauing *Mahumet* a seducer for a Propher. So that we see, all Infidelles either be Iewes, Mahumetans, or idolatrous Pagans. Nowe to conclude the onlie trueth and veritie of christian faith, and falshoode of all those erronious worships by their owne confession, and testimonie in such sort in one argument, that it shall not bee lawefull for a Iewe by the very grounds of his owne religion, or a Pagan by the rule and ground of Paganisme, or a Mahumetan by the lawe of *Mahumet*, to denie my argument, which is as much, as any of those misbeleeuers can desire, I must suppose that (which euery Iewe, Pagan, and Mahumetan will willingly graunt, and all histories, and monuments of antiquities affirme to be true) that in euery one of those professions, there was a cer- Part. 2. Refu. Lact. firm. li. diu. instit. Thalm. Iud. & Rab. Thal. Mahumet. in Alcoran.

taine knowen Rule, and proposer of Religion, of whom the rest were to be instructed, what to beleeue, and doe, in things appertaining to their Religion. For euery man might haue bene a square, and measure to himselfe, no common worship or reuerence could haue beene exercised amonge them, in such sorte as experience and sufficient testimonie do proue there was. Therefore to beginne with the Relygion of the Iewes before Christ, when they were the people of God, and serued him in true Religion as both the Iewes that be nowe, and Christians confesse, and *Mahumet* doth not deny. We all consent that the law which was deliuered to *Moyses*, & by *Moyses* to the Israelites, was the true worship and religion of God, giuen and cõmauded by him by the testimony and signes of many and wonderful miracles, & for the special protection of that people in true reuerence, and dutie to him, vntill by disobedient apostasie they forsooke him; he did not only giue them an high Priest of whom they were to be instructed, if *any difficult or doubtfull thing should happen*: but gaue them holy Prophets, enspired with knowledge to direct them, and further commanded the same *Moyses* to make a propitiatorie, or Oracle of most pure golde, containing two cubits and halfe in length, and a cubit and halfe in breadth, with a golden Cherubine or Angell on either side: out of which place he promised to giue answere and direction to that people; and thither the highe Priestes resorted, to consulte with the Oracle of God, in matters of doubt or distresse. So that they which were thus taught, either by Prophets immediatlie and internallie illuminated of God or the high Priest instructed likewise of him, or of God himselfe giuing answers in that Oracle, coulde by no meanes be deceaued, for the Misteries which were so reuealed vnto them, must needes be true: After this manner, the Pagan Gentils proceeded in the same matter, for the Gods and Idoles they worshipped being Deuills (as the Prophet saith, & their destruction and vtter ruine & other arguments haue proued) which alwaies were enemies to God & imitators of his honour and worship, appointed Flamens, and Archflamens as high Priests to offer sacrifice to them, & teach Idolatry to their worshippers. This all historians witnes, & countries can record, & England it selfe, where so many Archflamens & Flamens were, as in London, Gloster, & other places almost 30. in nũber. Besides which, they appointed certaine Oracles where themselues would giue responce, which were accoũted for the highest sentence in the Pagan religion, for being the sentence of their gods (as they called thẽ) whom they did reuerẽce, no greater or more infallible iudgment could be expected. Such were the Oracles of *Appollo*, *Iupiter*, & at *Delphos*, *Memphis*, *Hermopolis*, *Rome*, *London*, and almost of euery Citie. But besides

Exod. c. 3. 4. 5. & c. 12. 13 &c. 19. 20. Deut. 5. Leuit. 26

Deut c. 17.

Exod. c. 25. 26. 37. 40. Leuit. c. 16. 2. Reg. c. 21. 3. Reg. 6. 8. 2. Paral. 5.

Pal. 95.

Cãb. in Brit. Stowe hist. Graft. hist. Fox. t. 1. Mõ.

Plutar. lib. de oracul. Porph. l. de orac.

beſides theſe, becauſe the true worſhip of God and eternal beatitude concerned al men, and he would haue no man to lie in excuſeable ignorance in a matter of ſo greate moment, he had true Prophets amonge them for their inſtruction, as *Iob*, *Sibilla*, *Erithea*, *Cumena*, and the reſt, and other Prophets as their own authors beare witnes, alwaies to haue beene in greateſt reputation, and their writings moſt religiouſly kept and beleeued. Laſtly concerning the Mahumetans, their ſeducer knowing it was euident in the light of nature, that no true ſupernaturall religion coulde be ordained by man, a naturall creature, feygned himſelfe to bee a Prophet, ſent from God, and to haue receaued from him that religion, which his Alcaron conteineth, which is the chiefe rule of the Mahumetanes to this day.

Cic. diu. & l. nat. Deor. Bed. hiſt. ang l. 1. 2 &c. Cic. l. 2. diu. Virg. egl. 4. Lact. firm. l. diu. inſtit. Cō. in Boet. Suet. tranq. cap. 3. Suid. in Auguſt. &c. Alcor. Mah. Andr. de lacan. hiſt. turric.

Thus beeing manifeſt whereupon the religion of Iewes, Pagans and Mahumetans was and is founded. I will now ſhew how they all demonſtratiuely proue againſt themſelues, the onlie truth of chriſtian doctrine, and condemne their owne for moſt erronious and ridiculous. And to begin with the Pagan Gentiles, but brieflie becauſe it is handled at large in a late engliſh treatiſe, did not their higheſt & renonnedſt oracle, anſwere to the Archflamen at Delphos, and diſcloſe the holie miſterie of the Trinitie *of the Father, his deare ſonne,* & ſpirit conteining all? as their own writers *Suidas, Plutarch, Porphiry,* and others giue euidence. And that deare *ſonne of God would be their ouerthrow and deſtruction*. Like anſwere was made to *Auguſtus Cæſar* himſelfe about the diuinitie of Chriſt, and how at his comming, the gods of the Oracles ſhoulde goe to hell, *Porphiry* that aduowed enemie of Chriſtians is a witneſſe, that generallie the Gods and Oracles of the Gentiles gaue teſtimony to his ſanctity, and that where men beleeued in him, the oracles were ſilent and gaue no anſwers. Such are the teſtimonies of *Iuuenall, Strabo* and others. And it is generallie verified by all infallible experience, by the ceaſing of all Oracles, ouerthrowe of Idolatrie, and confeſſiou of theyr Gods in all countries in the worlde, where chriſtian religion hath bin preached, either in thoſe that haue ſo long beleeued, or the Indies & thoſe nations that were latelie conuerted: which was propheticallie foretolde manie hundred yeares before by the holie Prophets *Iſaias, Saphonas, Ezechiell, Oſee, Zacharias*, and others, that in the time of the *Meſſias* all ſuch oracles ſhould haue an end, Idolatrie be taken awaie, and the name thereof forgotten as we ſe it is, and preſentlie vpon the birth of Chriſt, began to take effect. For as *Palladius, Euagrius* (which of them ſoeuer it was that wrote that hiſtorie) w tneſſeth that accordinge to the propheſie of *Iſayas*, the idolles of Egipt a moſt idolatrous nation ſhoulde then be ouerthrowne, he himſelfe had ſeene a Temple by Hermopolis, in which

Howe the very ground and foundation of the Pagās worshippe proone Christian Religion.

Suid. in Thul. Porphyr. lib. de orac. Plutar. li. de defect. orac. Suid. in Aug. Niceph. li 1. hiſt cap. 17. Porph. li. de laud. philoſ. & l. 1. Chr. apud Euſeb. l. 5. præp. euang. Iuuen. Satyr. 6. Laran. Strab. l. 9. georg.

Iſaias cap. 2. 19. 11. 31. Sophon. c. 2. Ezech. ca. 6. & 30. Oſee c. 14. Zarhar. c. 13 Pallad in hi. in Apollon. Euſeb. Demonſt. l. 10. Athan. l. incarn. verb. Orig. hom. 3. &c.

when Christ with his mother and *Ioseph* in his flying thither in his infancie, entred into the citie, presently the Idols fel downe to the earth, which worke since hath beene brought to passe in the whole christian worlde, some Oracles ceasing with silence, and saying nothing, others protesting they were compelled by Christ to depart, others acknowledging and cõfessing him, and all one waie or other affirming and confirming his religion to be true, and their owne rites and religion wicked and idolatrous, which in morall iudgment is the greatest argument can be giuen, for no man a professed aduersarie to an other, (such as those Pagans and their Oracles were to Christ, and his religion) especially if the quarrell & contention growe for honour and worship, which all couet and desire, will be commanded by his enemy to giue place, except there be a power and superiority in the commander to doe it. And it is a constant tradition, that *Hieremy* the Prophet prophesied in Egipt, ane foretolde to their kings that their Idols shoulde be ouerthrowne when a virgine had a childe, and from that time the Priests of Egipt in a secret place of their temple adored the Image of a virgine with a childe in her armes. And *Sibilla Tiburtina* shewed to *Augustus* the Emperour a little before the time of the natiuity of Christ, a most beautifull virgine holding a childe in her armes, and saide vnto him, *this childe is greater then thou art*, worship him. And in the time of his being an infant, in Egipt the very insensible thinges acknowledged him. At Hermopolis a cittie of Thebais where was a tree called Persis, whose fruite, leaues, or barke healed all diseases, and being very great & high, so soone as Christ approched to the gate of the citie, it bowed down to the grounde and adored him. Balsamum miraculously grewe in the orcharde, watered with the well wherein his cloathes were washed: the stone whereon they were beaten and dried, was had in great reuerence euen of the Sarracens and Mahumetans to this time. The place of his habitation alwaies hath a burning lamp by the Mahumetans order. Touching true Prophets that liued among them, what is more auncient then the booke of *Iob*, liuing in the primatiue age of the worlde? and yet what more plaine, then his propheses of Christ, vttered with such vehemensie and desire of eternall continuance for all posterity, that he requested his wordes might be engraued in the most harde and flintie stone, & the places engraued to be filled with plates of leade, that the letters and writing might be durable, and to be reade of all. And his words which he would haue so surely registred are these. *For I knowe that my Redeemer liueth, and in the last day I shall rise againe with my skinne, and in my flesh shall see God: whome I my selfe and in my flesh shall see, and my eies shall beholde &c.* In which words a whole compen-

Sozom. l. 5. hist. cap. 21. Niceph. l. 10 cap. 31. Baron. to. 1. Ann. fol. 80.

Boreard lib. discript. ter. sanct part. 2. cap. 4. Cornel. Iansen. concord euang. c. 11.

Iob. cap. 19.

compedium and breuiate of Christian Religion is conteined: First Christ liued then, and so was God, and is called his Redeemer, & so the Messias, that was expected. Hee should see him when he was compassed with his skinne, and with his flesh, and his eyes should behold him, and he must be man, and that in the day of Iudgement when he shall rise againe, ther-by acknowledging a resurrection of the bodie, a finall Iudgement, and that Christe shall iudge the worlde. And in all his miseries he sustained, this was his hope as he affirmeth. Of what authoritie the prophesie of the *Sibilles* were amonge them, is it not vnknowen, as also howe euidentlie they foretolde the whole summe of the misteries of Christ, so particulerly as if they had beene present. As to cite some of their wordes. *Panta. &c.* Doeing all thinges *with his worde, healing all infirmities: the deade shall be rayſed, and the lame shal run apace, the deafe shall heare, the blinde shall see. Those which could not speake shall speake. With fiue loaues and two fishes he shall feede fiue thousand men in in the desarte, and taking vp that which is leste shall fill twelue baskets. For the hope of manie. He shall commande or bridle the windes, he shall goe and tread vpon the raging Sea, with his feete. He shall walke vpon the waues. Resolue the diseases of men, raise those that be dead to life, & driue greeses from many*, hitherto be the wordes of *Sibilla*, their propheteſſe. And she recounteth so manie miracles to be performed by Christ that she hir selfe did affirme the Pagans with whom she liued, whose gods could not doe miracles, and shewe such effectes, would mocke hir and say she were madde, hir wordes are these, *Phisousi Sibillen menomenin*, they wil cal me a *mad Propheteſſe, or Sibill, & that I am a lier but when all these thinges shall come to passe, they shall remember mee, and then no man will call me a liar anie longer*, but a *Propheteſſe of the great God.* And foretelleth further, that at his comming the lawe of *Moyses*, shall cease, in these wordes: *when all these thinges shall be finished which I haue spoken of him, then the Lawe shall bee dissolued.* *And* Sibilla erithrea speaking of the same Iesus sonne of the virgin (as they called him) how in his eternall generation he was begotten of the Father. and was true God: Saith that *he was geuen to all faithfull people to be worshipped. And an other* Sibill hath these words. *Auton son ginosche Theon Theou ion ionta. Know him to be thy God: which is the son of God:* The same and like speches *Lactantius* citeth out of *Trismegistus* or *Hermes* from the Oracle of *Apollo Esculapius* and others. And touching the passion of Christ, *Sibilla* vttereth these wordes, *he shall fall into the wicked hands of Infidels: & they shall giue blowes vnto God, with incestious handes & with vncleane mouth shall spit venimous spittings. He shall giue his innocent backe to be beaten, and taking blowes, shall holde his peace: for his meat they shall giue him gall, and vinigre for his thirst.* And rebuking the land of Iurie for such vsage of their *Messias*, vseth these speeches. *For when thou foolish*

Sibill. apud Lact. firm. l. 4. instit. cap. 16. & c. 15.

Supr. c. 17.

Sibil. erithr. apud Lact. sup. l. 4. c. 6.

Calcid. l. 2. in tim. Plat. Trismeg li. Logos telios Lact. supr. &c 7. & 13.

Lib. 4. supr. cap. 18.

didst not know thy God, dissembled to mortal mindes, *thou didst crowne him with a crowne of thornes, and mingledst horrible gall.* And concerning the miracles at his passion, saith, *that the vaile of the Temple shall be torne: and at mid-day there shal be a wonderful nighty darknesse three houres together. And yet when these thinges were done, for all these celestiall wonders, they woulde not knowe their wicked offence. He shal ende his death with a sleepe of three daies, and then arising from the dead shall come to light, the first that shall shewe a beginning of resurrection to such as be called.* These be the very wordes of the *Sibils*, and Prophets of the Gentiles, which prosecute the comming of Christ to iudgment, the reward for the good, punishment for the wicked, and other misteries of christian religion, as we beleeue, condemning all other worships to be false, and superstitious. And least any man shoulde imagine, that these so manifest propheſies of Christ, should be deuised by any follower of his, after his comming, it is most manifest in the Pagan Authors themselues, *Eratosthenes*, *Cicero*, *Crisippus*, *Apollodorus*, *Nevius*, *Euripides*, *Heraclites*, *Virgill*, *Varro*, *Suetonius*, and almost all Historians of the Gentiles before Christ, that they were both extant in the worlde, and famouslie knowne before, and most reuerently regarded and kept in their greatest places, euen of the Cesars and Emperours themselues; what was the reason that the Pagans did not vnderstande these thinges I haue cited out of their owne wordes. And such as those *Sibilles* were, wee cannot doubt to haue beene in other times and places amonge the Gentiles, to be witnesses of these thinges, as is manifest in their most certaine and vndoubted propheſies, registred in irreproueable Authors, founde and promulged in such sort, as they cannot be denied. There was founde in the tombe of *Plato* that great Philosopher, a plate of golde vpon his breast, with these words engraued. *Credo in Christum nasciturum ex Virgine: passurum pro humano genere: & tertia die resurrecturum. I beleeue in Christ which shall be borne of a Virgine; shall suffer for mankinde; and rise againe the thirde day.* Yet *Plato* was dead and buried 370. yeares before the incarnatiou of Christ. And in his works were conteyned these euangelicall words that followe. *In the beginning was the worde, and the worde was with God, and God was the worde. This was in the beginning with God. Al things were made by him: & without him was made nothing. That which was made in him was life, & the life was the light of men, & the light shineth in darknes.* Which word for word, is the beginning of the Gospell by S. *Iohn.* And in the time of *Constantine* and *Hyrene* there was found in the citie of Cōstantinople, where many Iews inhabited, an ancient tombe, and vpon the body of him that was buried therein, a plate of golde, wherein these words written before the cōming of christ were engraued: *Christus nascetur ex virgine Maria, & ego credo in eum, O soliterum me videbis, sub* Constantino & Hyrene.

Cap. 19. sup.

Apud Lact. lib. 7. diuin. inst. cap. 13. 16. 18. 19. 20. 23. 24. & lib. opific. cap. 22. 23.

Eratoth. in in antiquit. Annal.

Cic. l. de diu.

Virgil. egl. 4

Suet. in Aug

Varr. l. rer. diu. ad Cæs.

Crisip. l. diu.

Nevius l. bel. punic. &c.

Euri. in prol. Iam. &c.

Comment. in Boet. de disc. ipl. schol.

Philip. Berg. Chron. f. 64.

Eus. in hist.

Bergom. sup. in Chr. Ang.

lib. 10. ciu. cap. 2.

D. Thom. 3. part. sum. theol. Berg. Chron.

Christ

Christ shall be borne of a virgine called Mary, *and I beleeue in him. O Sunne thou shalte see me againe vnder* Constantine *and* Hyrene, which was aboue 780. yeares after Christ. And in the yeare 1230. a naturall borne Iewe, and professed enemie of Christian Religion, at Tolletum, diging in the grounde, found a stone, wherin there was a booke for time and continuance difficult to be read, in which, among other thinges, these wordes were written. *In tertio mundo filius Dei nascetur ex virgine* Maria, *& pro salute hominum patietur. In the third age of the worlde the Son of God shall be borne of a virgin named* Mary *and shall suffer for the saluation of men:* And moreouer that the booke should be found in that verie time when it was, in the dayes of Feranda *the Virgin of Castyll*. The times, places, the finders, proposers, and all other circumstances of which propheties were such, that no man canne denie them to be the effectes of a true propheticall spirite. And so I might recounte of others. Wherby it is manifest that euen in the greatest sway of the Pagans Idolatrie, there wanted not true beleeuers in Christe, and such as gaue testimonie to his comming.

Regist. tol. Chron. hist. Gran. lib. c. Symbol.

Concerning Mahumetanes, we heaue harde before, how their Prophet and proposer of their lawe *Mahumet* (as they esteeme him) in his *Alcaron* hath auouched the same, that Christ was the *Messias* and Prophet which in the law was promised to the worlde, borne of the virgine *Mary*, she stil remaining a Virgine, that he was the grateſt prophet that euer was, or shall be, greater then Mahumet himselfe, the worde of GOD, Spirit of GOD, taught true Religion, came to supplie the defectes of the lawe of *Moyses*, and the Gospell was the perfection thereof, and perfecte doctrine, Christes myracles were true, and giuen vnto him for confirming his doctrine, and enforce all Iewes which will professe the Religion of *Mahumet*, first to acknowledge and protest in expresse wordes that *Iesus* was the *Messias* of the worlde, they affirme hee was the worde, wisdome, Spirit, and vnderstanding of God, a Prince to the Iewes, and head of all men. Whosoeuer among them blasphemeth either Christ or his Mother, besides, a great forfeiture of monie is beaten with threescore blowes, with a clubbe. Mahumet further affirmeth, that the Religion of Iewes and *Mahumet* shall vtterly perish, and only the Religion of Christ perseuer to the ende. The keepers therof shall be saued. Christ is exalted aboue all creatures in heauen, and shall come to destroy Antechrist, and restore generallie true Religion, and in the day of Iudgement be pronouncer of the sentence & doome of God. That his Mother was the holiest of all women, moste puer, that shee was one of the miracles of the world, saluted and certified of the conception and birth of Christ by the

The testimonie of Mahumet his Alcaron, and Mahumetans.

Alcoran. azoar. 67. azoar. 10. azoar. 11. 12. azoar. 1. 5. &c. Azoar. 67. Azoar. 19. Azoar. 12.

Theuet lib. 6. cap. 5. Alc. azoar. 2. Azoar. 20. Theuet Cosmog. lib. 8. cap. 2.

Alcor. &c. Bellon. lib. 3 cap. 3 cap. 7. Cusan lib. 1. cribrat. Alcor. cap. 2 l. 2. c. 14. Alc. azoar. 31. azoar. 5.

Angel *Gabriell*, that among all the children of *Adam*, onlie Christ and shee were vndefiled, shee neuer committed anie sinne, that shee was a virgine, not onlie before and at the time of the natiuitie of Christ, but euer after, that shee brought forth Christ without anie paine or griefe, S *Iohn Baptist* was a most vertuous man, S. *Iohn* the Euangelist the holiest that was, that he reuiued the dead, and did other miracles, was assumpted aliue to heauen, that his gospell is full of perfect doctrine, which they reuerence, as also that parte of the gospell of S. *Luke* about the Angels salutation with often kisses, and much deuotion, and reuerence al the Euangelists, they honour and pray to S. *George* and other christian saintes, reuerence their Relickes, & with especiall duty the sepulchre & other monuments of Christ. Which is as great a recorde as can be giuen, and such as demonstratiuelie prooueth against them the religion of christians to be true, and *Mahumet* a seducer. For how can that religion bee vnperfecte which performeth all thinges belonging to religion, bringeth men to heauen, and their happie ende? How can that which only remaineth be insufficient? When Iudaisme and Mahumetisme and all others cease, will God be without honour? shal the world giue him no worshippe? or if he be the worde of God, and wisedome of God, as *Mahumet* confesseth, then hee must needes bee God, which is all he denieth vnto him, for that which is either the worde, wisedome, or any other attribute or propertie of God, must needs be God, for in him that is one incompounded substance, no created worde, wisdome, or accidentall thinge can be imagined. Neither coulde a true Prophette such as he confesseth *Iesus*, be esteemed so, if he had not beene the sonne of God, and perfect God, as he taught himselfe to be.

Azoar. 76. Azoar. 2. 9. 1. gener. Mah p. 202. Azoar. 39. Azoar. 1. 2. 3. 9. 20. 21. 23. 17. 29. 31. 34.

Testimonie of the Iewes and the grounds of their religion.

Lastlie to come to the Iewes of these times, since Christ: I haue shewed before that the chiefe and principall firmament and foundation of their religion, when they were the people of God, was builded vpon the reuelations of such misteries, as were deliuered from God to *Moises*, their high priests, & prophets, neither euer had they title to true religion, or any promise or expectation of a *Messias* & redeemer either come already, or to be hoped hereafter, but by that meanes, & by that they pretende theyr right to this daie. So that whatsoeuer was foretolde in those holie Prophettes, concerninge the *Messias*, and approuinge Iesus Christ to be him, and christian beliefe to be true, cannot be denied of anie of the Iewish profession if he will remaine a Iewe; for so he should deny himself to haue any religion at all. And yet those holy Prophets so plainly, particulerlie, and perfectlie describe Iesus to haue beene the same, that it is vnpossible theyr description and propheses shoulde be applied to anie other. So that as if a

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ny painter ſhould draw an Image with an vpright body, and head round, with face, noſe, twoe eies, twoe eares, armes with fingers, twoe legges, and feete with toes, and all other members, lineaments, and proportions of a man, who except vnreaſonable or madde could or woulde affirme it to be the ſimilitude and repreſentation of a beaſte, a birde, or anie other creature: euen ſo the properties and qualities whereby thoſe holie Prophets moſte cunning painters of ſupernaturall thinges, deſcribe and purtrature forth the Meſſias, be ſo propper onlie to Ieſus Chriſt, tha without obſtinate madneſſe they cannot be challendged for any others. We haue heard of his picture drawne by *Iob* already, that he is our God, Redeemer, and ſhall be our Iudge. And to be briefe in ſo plaine a matter, the reſt of the Prophets ſpeaking of the Meſſias, expreſſe him by the tetragrāmaton name of god, which is neuer giuen in holy ſcriptures, as the Iews acknowledge, but to the true & eternall God, they tearme him by al titles belonging vnto god. Calling him *the ſonne of god, begotten in eternity before the world was made. The lord of* Dauid. *That this generation is vnſpeakable; that he is God, and his throne eternall; a counſailour. Good. Strong. Father of the future world. Prince of peace. God with vs. God ſeen in earth. God conuerſing with men. Iah. God himſelf that ſhall come & ſaue vs. The name which they ſhal cal him is god, our iuſt. A captaine whoſe going forth is from the daies of eternitye. God that ſhall dwell in the middeſt of vs. God to whome manie nations ſhall be conuerted. To whome the Nations and Gentilles ſhall be giuen for his inheritaunce. That ſhall open the eies of the blinde. The eares of the deafe, & raiſe the dead. That all Angelles and Nations muſt adore mim. God altering the lawe of* Moiſes, *and his Sacrifices, and inſtitutinge an other Altar, and honoured with other Sacrifices and Oblations. That he is God, Lorde of Hoaſtes,* and the like. Wherby he is deſcribed and lineamented out by al prerogatiues and attributes proper to god, and incommunicable to anie creature, as is moſte euident in this deſcription. And touching his humanitie nothing of moment omitted that paſſed in the life of *Ieſus* on earth. That though he be *God yet ſhall be ſeene among vs, converſe among vs, in the midſt of vs. Seene with our eies. That hee ſhall be conceaued after a diuyne manner, borne of a virgine, in Bethlem, and Citie of King* Dauid. *The ſinginge of the Angelles. The comminge of the Sheepeheardes. The ſtalle of the Oxe and Aſſe, where he was borne. The ſtar that appeared. The iourny and worſhip of the* Magi: *their oblations of golde frankenſince and mirh. The conſultation of* Herode *with the Prieſts, where he ſhoulde be borne. The ſeeking of his death. The murderinge of ſo many thouſand infants. His preſentation in the temple, flying into Egipt, going into Galilie, dwelling in Nazareth, the preaching & auſtere conuerſatiō & life of his precurſſor S.* Iohn *Baptiſt, & his teſtimony of Chriſt. The beginning of Chriſts preaching and doctrine. His wonderful works and operations, giuen by the prophets for a diſtincte ſigne of the meſſias, to be*

Iob. c. 19. Pſal. 2. Iſ. 9. Iſ. cap. 25. H. V. H. I. Paſm. 2. Pſal. 109. Iſ. 53. Pſal. 44. Iſ. cap. 9. Bar. cap. 3. Iſ. c. 12. & cap. 25. Ierem. c. 23. & 33. Mich. cap. 5. Zachar. c. 2. Pſal. 2. Iſ. cap. 9. 53. 2. 19. Mal. c. 1. Ezech. c. 20. Ierem. c. 3. Iob c. 19. Bar. cap. 3. Iſ. cap. 7. Mich. cap. 5. Ierem. c. 31. Iſ. cap. 1. Num. c. 20. Pſal. 71. Ierem. 31. Malach. 3. Iſ cap. 21. 31. 45. Zach c. 1. Iſ. 42. 40. Malach. 3. Zachar. 9. Iſ. 50.

Dan. ca. 10. Isa. cap. 1. Psal. 80. Osee. 2. 3. Is cap. 9. Mich. ca. 2. Zachar. 8. Psalm. 2. Gen. ca. 48. Psal. 40. 50. 108. Is. 53. Dan. cap. 9. Psal. 21. 68. Zachar. 9. Ps. 106. 15. Osee. 6. Psal. 67. Psal. 119. Gen. ca. 49. Dan. cap. 2. Psalm. 63 & 108. Ioel. cap. 2.

discerned by his disputing with the Iews. His strange and triumphant riding vpon an asse into Ierusalem, and circumstaunces therof. His teachinge in the temple. innocencie of life and behauiour. the particuler iniuries he susteined of the Iewish nation, their ingratitude, incredulity, and reprobation for not receauinge him; the errors they are since fallen into, their afflictions, and calamities for that offence susteined to this day, their captiuity, bondage, dispersion, want of sacrifice, priesthood, temple, rites, & ceremonies of religion. The election and calling of the Gentils. The general ouerthrow of idolatry. His selling and betraying by his owne disciple. The very price for which he was solde. How it was bestowed. The desperation of Iudas the traitor, and miserable end. The death of Christ, and maner therof, among theeues, and malefactors. The end to redeeme the world. His voluntarie oblation and dying, the giuing of him gall, & vinegre to drinke, deuiding of his apparel casting lots for his coate, his nakednes vpon the crosse, the piercing of his side, the nailing of his handes & feet. His descending as a conqueror into hell, his victorious rising from death, triumphant ascending to heauen, & the very time & place by markes infallible, & other matters that passed either about his nativity, life, death, or after: as the chusing of Mathias to supplie the place of Iudas, the miraculous comming of the holie ghost in the feast of pentecost, and the rest. How al these and many others foretolde by the Hebrwe Prophets so longe before of their Messias, were verified & fullfilled in Iesus the Sonne of the blessed virgine *Marie*, I neede not to sette downe the new testament where they are recorded by the Euangelists and Apostles, being in the hands of euerie english reader in his own language; and not only written by christians, but remembred by Gentils in their writings, recorded in libraries, and monuments of Pagan Princes, and Emperors. Confirmed by the very testimony of *Pilate* himselfe that put him to death. Witnessed of our greatest enemies *Mahumet* in his Alcaron, the Iews in their Thalmud, and by so many historians, both of Iews, Pagans, and Christians, and could not possiblie either be deuised of our friendes, or denied of our enemies, chauncing for the most parte before thousands of witnesses, in or about Hierusalem, a place so famous, where the President was resydente, and whether resorted Proselytes, and others of all knowne Nations in the worlde. Therefore we conclude against the Iewes by their owne Prophets, and foundation of their Religion, agaynste Pagans by their Prophets, and Oracles, and against Mahumetans by their *Mahumet*, and Alcaron, & all Infidels by the chiefe rules and proposers of their Religion, that Iesus Christ is the true Messias and Redeemer of the world: that onlie the religion of Christians is true, hauinge such a peacemaker and Mediator betweene God and vs, as was able to make the attonement being both God and man, as a redeemer must needs be, & such as both his own workes and operations, and the predictions of those holie Prophets

Calcic. li. 2. in tim. plat. Ioseph. l. 14. antiq. ca. 4. & lib. 18. cap. 6. 7. Mah. in Alc. cap. 12. 11. 5. 67. Pilat. ep. ad Tiber. imp. apud. Eus. l. 2. histor. Plin. 2. ep. ad Traian. Imper. Adria. Imp. in ep. Anto. Imp. ep. &c. Alcor. ca. 1. 4. 13. Thalm. tract anod. Zara misd. Coh. &c.

Prophets fortolde, and deſcribed by the attributes and properties of both natures diuine and humane. His diuine nature by his Eternitie, Omnipotencie, Impoſsibillitie, Infinitnes, power ouer all creatures, and to produce all ſupernaturall effectes, to alter and eſtabliſh religion, to ſaue, to condemne, to bee honored with diuine adoration, and all names and titles due & belonging to God, as appeareth in their deſcription I haue recited, confirmed and be expounded generallie by the ancient Rabbins before Chriſt. As likewiſe his humane nature is deciphered by the ſame prophets by all properties and qualities of man (ſinne excepted.) Therfore ſeeing by no poſsibillitie the wiſdome of God canne be deceaued, or his bonitie and goodneſſe leade others into error, and Infidelitie, and hee had appointed thoſe properties to be the notes, ſignes, and tokens to know the *Meſsias* by, and they were performed only in Ieſus our Sauiour, and no other, he muſt nedes be the Redemer of the world, only chriſtian Religion true, and all other Infidelles, Iewes Pagans, and Mahumetans, ſeduced, and deceaued. For that which is only proper to one, cannot belonge vnto more, for ſo it ſhoulde not bee a proper and priuate but a common and vulgar thing.

Rab. Ionath. lib. collect miſd. tehel. in Pſal. 2. v. 7 & Pſ. 20. Rab. Abb. in thren. Rabb. moſ. hid. in cap. 41. Gen.

Argum. 2. *Howe all externall and moſt notorious Notes and Signes giuen by God, to knowe the Meſsias by, were onlie verified of Ieſus Chriſt, and cannot poſsiblie bee performed in any other.*

BVT beſides theſe prſonall and internall priuiledges and diſtinctions of the Meſsias; before the redemption of mankinde to be effected by him concerned all people, & nations, in that all had ofended; ſo the infinite mercy and goodnes of God, that no man ſhould be ignorant of that which concerned him ſo much, as the receiuing of the Redeemer, & working his owne ſaluation doeth: had appointed manie other moſt knowne and famous extrincicall thinges to be the ſignes and tokens of his comming, whereof many were notorious in all the world, and the reſte at the leaſt renowned to that nation of the Iews (from whom he was to deſcend) and other neighbouring countries to the Iſraelites; all which were euidently verified in Chriſt Ieſus, & cannot be efected in any other. For breuity I wil exemplifie but in few paticulers, the matter being manifeſt before.

The firſt externall token of the Meſsias that he ſhould come before it was deſtroyed &c.

Firſt, the Temple in Hieruſalem was not only the moſt renowned thing in Iury, but famous in all the worlde, by reporte of Proſolites, and ſuch as reſorted thither, eſpecially, when Iury was ruled by the Romans, as it was at the comming of Chriſte: Therefore when God gaue for a diſtinctiue ſigne to knowe the *Meſsias* by, as not onlie the auncient Iewes and Rabbines, but the *Thalmudiſts* themſelues acknowledge, that both in the time

Agg. 2. Malach. 3. Rab. Ioſ. ben Ieui. in Thal. tract. ſanch. c. heles.

of his life he should to that temple (*then shal come the desired of al nations: and I will fill this house (or Temple) with glory saith the Lorde of hostes. And streight after, shall come to his temple, the Lorde or ruler whome you seeke, and the messenger of the testament whome you desire,*) as the Prophets expresse foretolde, as Iesus often did, as the Iewes and all Infidels acknowledge: And further, that soone after his death, that Temple shoulde be destroyed, and left desolate, neuer to be builded againe as *Daniel* witnessed in these wordes. (*Christ shall be slaine, and a people with their captaine to come, shall destroy the Citie and the Sanctuarie, & the end thereof shall be vastitue. And after the war ended, there shal ensue the appointed desolation.*) And further expresse the verie time when this should be, iust agreeing with the death of Christ. And it is manifest, that no other in those daies, and with those circumstances is honoured for the Messias, either of Christians, Iewes, Pagans, or Mahumetans, but only Iesus Christ, and that the Temple was then destroyed, as is most euident, and not only the temple in Hierusalem, but that in Egipt called *Onion*, as *Iosephus* recordeth, it was he that was to be distinguished by this signe. For no power of God can cause that any pretended Messias to be hereafter was he, that came to that temple before it was destroyed, or that the destruction of that temple compleated aboue 1500. yeares agoe, shoulde be done after the death of him, that is not yet borne. For things to be, and not to be, are vnpossible to be true. Therefore against all Iewes and Infidels, only Iesus Christ was, and no other can be the Messias by that signe.

Dan. c. 9.

Ioseph. bell. iud. lib. 6. Euseb. hist. Ioseph. bell. l. 7 cap. 30.

2. Externall Note, of the Messias, that he was to discende of the house of Dauid, and bee borne in his citie of Bethelem.

Ier. 23 30. Ezech. 34. Osee 3. 3. Reg. 7. Thalm. tract Sanch c. mig mar. had. Euseb. hist l. 3. cap. 11.

Secondly, (as the Iewes themselues agree) the holy Prophets giue for a like distructiue signe, that he was to descend of the line of *Iuda* and king *Dauid*, and to be borne in Bethlem his citie. This family was the linage of the kings, and most honourable in Israell. And had endured in honour and gouernment, aboue 1000. yeares without interruption: And the towne of Bethlem was notable in all Iurie, beeing the chiefe cittie of the tribe of Iuda; but the Iewes themselues confesse in their *Thalmud* it selfe, and all the worlde can tell, not only that Christ Iesus discended of King *Dauids* parentage, and was borne in the same citie of Bethlem, but that aboue 1500. yeares agoe, the familie of King *Dauid* by expresse command of *Vespasian*, (that not one shoulde be left aliue that discended of that line) was destroyed, because he knewe the Messias was of that linage; & soone after, the citie of Bethlem was quite desolate and ouerthrowne, in the time of *Adrian* the Emperour. Therefore (as in the former reason) this signe cannot be applied to any false or forged Messias to come: for neither the towne vnknowne, neither the familie either wholie rooted out, or most vncertainlie confounded with the rest, can be a certaine signe of so sure notice,

Oros. lib 7. cap. 13. Euseb lib. 4. histor cap 5. Dion. Cass. in Adrian.

notice, as the *Messias* was to be discerned by.

Thirdly, the Sacrifices of the Iewes offred in Hierusalem, their Priesthood, sacraments, and ceremonies of their religion there practised, were most honourable in that people, and not vnknowne to the greatest kingdomes of the earth, and as they had beene kept and celebrated there, with so great applause and concourse of so many nations, 1400. yeares togither, so they could not cease and be taken away, but with the knowledge and wonder of many peoples. The cease of these things was a signe of the comming of the *Messias*, as the prophets, *Daniel*, *Ieremy*, *Malachy*, *Ose*, *Esay* & others, and the *Sibills* themselues among the gentils had most plainely described. But soone after the comming of Christ al these did cease, Hierusalem their citie where these Sacrifices were vsed, the Temple and Altar where they were offred, the Priestes which practised these rites and ceremonies were destroied, banished and exiled that nation, as I haue shewed before, and the whole world can witnes. Therefore seing neither *Iew Gentile* nor *Mahumetan* worship any of that time for the *Messias*, and those signes cannot possiblie bee verified in any since, or to come, only *Iesus Christ* in whome they were compleated, must needes be the *Messias*, as not only Christians but *Mahumet* and Mahumetans acknowledge.

3. *Externall signe, the ceasing of Iewes Sacrifice, and lawe &c.*
Leuit. Deut.
1. Reg.
2. Reg.
3. Reg, &c.
Dan. 9.
Hier. 41.
Malach. 1.
Osee 2. 3. 9.
Sybill. apud Lact. lib. 4. diu. instit. cap. 17.
Is. 1. 2. 3. 5. & 24. 28. 25. 29. 32. 48.
Mah. in Alc.

Fourthlye, the Idolatries and Superstitions of the Gentiles which (only Iurie excepted) possessed the whole habitable and knowne world, & had practised those things almost three thousand yeares without desolation, maintained and aduanced by so many Kinges and Emperours, were so familiar and experienced to all Nations that they could not cease without a wonderfull and strange alteration, therfore God had also assigned this for a distinctiue badge to beginne at the time of the *Messias*, and to be effected by his Religion, and that those Gentiles and Idolaters should be conuerted vnto Christ. There is no other which can pretend to haue bin cause of these chāges, *Mahumet* doth not challēge it, but yeeldeth it to Christ, the Iews haue not done it, and yet deny *Mahumet*, and there be no knowne professors of Religion at this day but Iewes, Mahumetans, Pagans, & Christians, and among all these, only the remnant of Pagans be Idolaters, the Iewes deny the *Messias* to be come, the Pagans neuer expected any: the rest Christians & Mahumetans alow Christ Iesus only to be the *Messias*, therfore he is to be receaued and only his Religion.

4. *Externall signe, the idolatrye of the Gentyls thē to cease, & they should be conuerted to the Messias.*
Lactant. l. 1. diu. instit.
Osee 1. 2.
Agg. 2.
Zachar. 2. 9.
Psal. 66.
Hier. 31.
Malach. 1.
Psal. 2. 8. 18.
Euseb. dem. l. 6 cap. 20.
Athā. Iincar
Orig. hom. 3
Pallad. hist.
Mah. Alc sup
Orig. hom. 3
Pallad. hist
Mah. Alc sup

Fiftly, from the time of *Abrahā*, in whose dayes God tooke so particuler care of his posteritie, the Iewish Nation vntill their vtter destruction, in the time of *Titus* and *Vespatian*, had passed aboue two thowsand yeares: by which space, that Nation was called the peculiar people of GOD and in

5. *Externall signe, the desolation of the Iewish Natiō*
Gen. Exo. & Ioseph. l. an

respect of the priuiledges graunted vnto them, the whole worlde was not to be compared; so many miraculous & vnwonted fauours shewed vnto them aboue all others, recorded not only in the sacred Scriptures, and the Iewishe historians, but Pagan and Mahumetane writers are witnesse. Therefore that the immutable goodnesse of God shoulde so long time and extraordinarily persecute and punishe that people, which he had so honoured before, was not onely an argument of some grieuous sinne in that generation, (of which I will speake hereafter) but it woulde seeme a most strange and wonderfull thing to all persons. Therefore this was giuen for a signe of the comming of the *Messias*, as the Prophets *Osee, Daniell, Hieremy, Malachy*, and others expresse in most plaine sentences, that they shoulde be *Vagi in nationibus, Vagabonds to all nations. Sine Rege, sine Lege, sine Principe, sine Sacrificio, &c. Without King, without Lawe, without Prince, without Sacrifice*, and without *Altar &c.* Which the whole worlde knoweth, and the Iewes proue by bitter experience to be effected in them, since the time of Christ, and from the last captiuity of Hierusalem, now aboue 1500. yeeres, without al hope of receiuing into fauour with God, and to be restored to their former fauours: therefore Iesus is the Messias.

Gen Exod. 12. 3. 20. &c. Deut. &c. Ios. l. ant. Phil. Mah. Alc. & c. Orph. Car.

Osee. 9. 3. Hier. 31. Dan. 9. Mal. &c.

6. External signe, the trãslation of the Scepter & regiment from the house of Iuda.

Sixtly, (because I haue made mention of the Kinges and Princes of Iury) as the Scepter and Kingly regiment of the tribe of Iuda, was the most renowned temporall dignity in that Nation, and had continued from Kinge *Dauid* the first Kinge of that tribe, vntill *Herode* the Ascolanite, aboue a thousande yeeres, so it was renowned in most Countries of the worlde, (seldome any one family enioying princely regiment so long) and could not be taken away without a common wonder and note of people, and therefore was Prophetically giuen by *Iacob* for a signe of the comming of the Messias aboue 700. yeeres before any this tribe enioyed the Scepter, & aboue 1700. yeers before it was taken from it: the words of *Iacob* are these. *The Scepter shall not be taken from Iuda*, and *a Captaine from his line, vntill he commeth which is to be sent, and he shall be the expectation of the Gentiles (or Nations.)* The Hebrewe text readeth thus. *The Scepter shall not goe from* Iuda, *and a Scribe or Lawemaker from the middest of his feet, vntill* Silo, *or the Messias commeth. And shal be the gathering together of peoples.* And in the *Thargũ* the Caldey reading so honored among the *Iewes*, only the *Messias* is named in that Prophecie, and the ancient Rabbines, euer vnderstode that place of the Messias; the Iewes themselues cannot deny it. But this prophetical signe, cannot possibly be expounded of any other then Christ Iesus, in whose time only, & neuer before, the Scepter & Regiment (as al historians witnesse) was take[n] from the house of Iuda. For although the Iewishe Nation was often per-

1. Reg. 2. Reg. &c. Ios. l. antiq. Geneb. Cron &c. Geu. c. 49 Tharg. 49. Gen.

perſecuted, & made captiue by the infidel bordering kings, yet vntil then, the gouernment was neuer quite taken from the houſe of Iuda. And neuer any ſtranger choſen king in *Iſraell*, but all that ruled euen after the Captiuity were of the houſe of Iuda, vntil *Herod* the Aſcolanite in the time of Ieſus entred. The Scriptures be witnes hereof vnto *Zorobabell*, and manie his ſucceſſours. After them alſo without interruption, the Scepter remained in the ſame Tribe, by the mothers lyne, by which the *Aſſamone* that gouerned vntill *Herod*, were deſcended of the houſe of Iuda, as the auncient Rabbines are witneſſe, otherwiſe by no other title without ſpot of tyranny and vſurpation they coulde haue chalenged the kingdome (although as ſome ſuppoſe theſe alſo were by the fathers ſide of the line of *Iuda*, and of *Leuy* by the mother) for as *Philo* writeth, entermarriage between the kingly & prieſtly tribes was lawful in that people, & *Herod* himſelfe claimed firſt the kingdome by the title of *Mariamne* his wife of that linage, and yet beſides this higheſt princely ſucceſſion, theſe continued in the line of *Iuda*, the Zanedrin or Senate of the 72. which ruled by the lawes of that people, were of the tribe of *Iuda*, & as the bookes of the *Machabees* themſelues (*The people that is at Ieruſalem, & the Senate & Iudas, &c.*) had great Regiment in that Nation in thoſe daies, and were neuer extincte vntill the time of *Herode* the ſtranger, which both by the Father and Mother, was an Alien, and neither of the houſe of *Iuda*, or any other Tribe of *Iſraell*. But at the comming of Chriſt, both the Kingly Scepter was quite tranſlated, both from *Iuda*, & all other tribes of that people, and the Zanedrin it ſelfe deſtroied, and no Ruler leſte of that nation. For *Antigonus* the Iew, and King of that Nation beeing crucified by *Antonius* and *Hircanus* craftely ſlaine by King *Herode*, not onely this *Herode* the King was a Gentile and ſtraunger, and leſte the kingdome to *Archilaus*, and after to *Herodes Antipas* borne of *Maltha* alſo a ſtranger, as *Ioſephus* witneſſeth, but in the thirtith yeere of his raigne vtterly deſtroied the Zanedrin of the houſe of *Iuda*, and conſtituted a whole Zanedrin of Proſelite ſtrangers. And not only the temporall regiment thus deſtroied out of the line of *Iuda*, but the moſt honorable function and calling of the high Prieſt it ſelfe was abuſed, and moſt prophanely tranſlated and merketed vp and downe by *Herod*, for it was vtterly taken away from the *Aſſemonies*, the right Tytlers vnto it, and giuen to others. And *Hircanus* the High Prieſt beeing killed of the ſame *Herod*, *Ariſtobolus* without all equity and title was placed in that dignity, but he beeing preſently ſlaine, *Anelus* a baſe companion fetched from Babylon was ſubſtituted in his roome, which was appointed euen in the life of *Hircanus* the lawfull high prieſt, after depoſed & yet after choſen againe. And after

Cyril. l. 8. cont. Iulian. Hierom. in Soph. cap. 1. & in Ezech. cap. 21. 1. Paral. 3. 3. Eſder. 5. Math. 1. Rabbin. &c. Cæſ. Baron. to. 1. an.

Geneb. Crō. in Machab.

Phil. lib. de Monarch. Ioſeph.

Math. 2.

Ioſeph l. 15. antip. c. 1. Dio. hiſt. Rō. lib. 49. Ioſ. lib. 17. antiq. c. 1. & Bel. l. 1. c. 18. Phil. l. 2. de tempor. Ioſ. lib. 17. antiq. c. 3. Euſ. in Chro.

Ioſ. l. 15. antiq. c. 3. & cap. 3.

him others, without any respecte of the lawe of God, he only regarding
Ioseph.l.20. antiq. cap.8. Euseb. hist. lib.1. cap.6. Hier. in cap. 9. Dan. Ioseph. lib. 18. antiquit. cap. 6. Is. 32. Psal. 71. Dan.2. &c.
those that were most potent in bribes, or gratious with him in fauor, as *Iosephus S.Hierome Eusebius* and others are most authentical witnesses. And not content with this, (that he might take all honour and dignitie from all the Tribes of Israell) commanded that the Priestly Stole the most honourable ensigne of the highe Priestly dignitie shoulde bee kept in a most secret and a defended place. Therefore onlie Iesus Christ in whose time these signes were thus effected, is to be conceaued for the *Messias*. Thus I might exemplify in the generall peace vnder *Augustus* the Emperor, and the Romane Empire then begun, giuen for tokens of the comming of the *Messias*, and of other most famous external notes which for breuitie I passe ouer.

Argum. 3. *That the time wherein Iesus Christ was borne, by all accountes and reasons was the time of the comming of the Messias: when the lawe of the Iewes was to cease, and the Idolatrie of the Gentiles, to be ouerthrowne.*

AND if there were no other reason then this, that the high Priesthood, Sacrifice, and Religion of the Iewes was thus left desolate, and their last King *Antigonus* crucified, it was time that a newe Priesthoode should be erected, and that *Iesus of Nazereth King of the Iewes* should be crucified for the Redēption of mankinde, and institute an other law and Sacrifice when the other was thus defectiue; which will be more reasonable to graunt, if with al histories we conceaue the miserable & notorious irreligious errors and abuses the Gentiles were drowned in at that time: no state, cuntry, or condition of people, liuing in dutiful Religion and obedience to God, but growing vnder so great burdens of iniquities, onlie to bee taken away by the comming of the *Messias*. Secondly not only all internall and personall signes of the true Redeemer, the two Natures of God, and Man, vnited togither, his miraculous and wonderful operations, and the whole processe of his Natiuitie, life, death, resurrection, ascention, and the reste as-
Arg. 1. supr.
signed for his distinction, and foretold both by the Prophets of the Iewes and Gentiles, as I haue cited before were now compleated and ended, but all memorable externall notes to decipher him from others, proposed in some part in the last Argument were effected and as they were vnposible not to haue beene, so they could neuer after be vsed for any other to come. But for any such, no note, signe, Argument of distinction can be deuised,
Arg. 1.
all being already performed. Thirdly all enemies of christian religion not only (as before) haue in their highest authorities confessed Christ to be the *Messias*, but plainly acknowledged that the time of his comming was in the daies of Iesus. For the Gentils, the *Sibills* set downe the time, and one of them shewed in a vision to *Augustus* then Emperor, both the time and

manner

manner of his comming to be effected vnder his regiment. The Oracles and Gods of the Gentiles agreed in the same point, as I haue described. Their Philosophers did write of the miraculous starre, the ceasing of the Oracles, the murthering of the infants by *Herode*, because the Messias was borne, & other wonders chauncing at the comming of CHRIST. *Herode* the Ascalonite a King of their linage knewe and acknowledged that the Messias was come, when to murder him he killed so many infants, destroyed the *Zanedrin* of the house of Iuda, so vsed their high priesthood, killed his owne wife, and sonne by her of the line of *Dauid*, and his sister *Salome* hir husband of the same linage. And their Emperour *Vespatian* hearing that the Messias of the line of king *Dauid* was borne, caused al of that linage which he could finde to be put to death. And it was the constant and common opinion of the Pagans at that time, that the great Messias was come. And *Augustus Cæsar* the Emperour the very day when Christ was borne, commaunded that no man shoulde call him Lorde, hauing perhaps instinct that the great Lorde was borne.

Lact. l. 2. 3. &c. diu. inst.
Arg. 1. supr. Calcid. in ti. Plat. Plut. l. de Oracul. Porphyr. li. Oracul.
Euseb. Chro. Ioseph l. 17. antiq. cap. 3. Euseb. hist. l. 3. cap. 11.
Oros lib. 7. cap. 22.

Concerning the Iews, the ancient Rabbines before Christ were of that minde, that the Messias was to come at that time, when Christ Iesus was borne, and plainly affirme vpon those propheticall wordes of *Esay*, *a little one is borne to vs*, that six hundred yeares after, the Messias shonlde come, which being accounted, agreeth with the calculation of christians, & falleth out in the daies of Christ. For *Esay* liued in the time of king *Achaz*, about the 3440, yeare of the worlde, and Christ by common supputation, was borne the yeare 4022. so the most part of his life agreeth with that calculation: and as the *Thalmud* it selfe doth witnes, it was an ancient tradition among the Hebrews, that the Messias should be borne about the 4000. yeare of the worlde, which concordeth with the same account. The Iewes that liued in the time of Christ, were of the same opinion, and so enformed both *Herod* their stranger king, & *Vespatian* the Emperor, & thēselnes would haue receaued *S. Iohn Baptist* the precursor of Christ, for their Messias, had he not refused it. And it was so famous among the people that the time of the Messias was come, that many false deceauers tooke that title vpon thē and deceaued many, as *Iudas Galileus*, *Iudas Ezechias*, *Thendas*, *Atouges*, & others, in so much that as the *Thalmud* confesseth the *Rabbins* themselues 30. yeares togither receiued *Baronosbam* for the Messias, & so continued, vntil they perceiued hee coulde not deliuer them from the Romans, and so put him to death, wherefore *Herode* intending to make a claime for himselfe, caused his petidegree to be forged frō the ancient kings of Iuda, as *Iosephus* witnesseth, & called himself the Messias. Whereupon those which flatte-

Is. 9. Thalm. in li. Sabbaoth. & tract. Sanch. Is. cap. 7. Geneb. Chr. lib. 1. Bened. perer. in Dan. lib. 11. q. 5. Thalm. tract Sanh. c. hel.
Ioh. cap. 1.
Ioseph. l. 17. cap. 8. l. 18. cap. 1. 2. lib. 20. c. 5. 6. Thalm. tract. Sanh. c. hel. Rabb. ben. maim. in sēt. Ioseph. l. 14. antiq. c. 2. Matth. c. 22.

Mar. 3. 12. red him in these sollies, are called *Herodians* in the Euangelists. What the
Thalm. tract. Anodazara. consciences of the later and present Iews esteme of this matter may be ga-
Rab. Moys. bē Maim. ep. ad iud. Afric thered of that I haue spoken of the *Thalmundists* opinion herein, and in that worke they further acknowledge, that it seemed to thē in those daies that diuers hundred yeares had passed since by the scriptures the *Messias* should appeare. And *Rabbi Moises* son of *Maimon* whom the Iews hold in exceding great reuerence, caling him the D. of Iustice, which liued about the yeare
Rab. Ios. ben. Ieui in thil. tract. Sanh. c. hel. of Christ, 1140. suppoſeth that the *Messias* should haue bin borne aboue 1000 yeares before that time. And *Rabbi Iosue* affirmeth, that the *Messias* was to be borne before the destruction of the second Temple. So that by all computations of Christians, Iewes, Pagans, and Mahumetans, the time of the comming of the *Messias* was when Christ Iesus was borne, and now beeing past 1600. years, cannot posiblie be verified of anie other. Therefore he and his Religion are only to be receaued. Which also the Prophet *Daniell* had most exactlie by propheticall calculation set downe diuers hun-
The prophesie of Daniels weekes must needes be fore told of Christ. dreds of yeares before. Against whose sentence no tergiuersation of anie incredulous person can bee made. First, the signes which the Angell giueth to *Daniell* are most famous, the Edict of the Persian Emperour for the building of Ierusalem, & deliuerie of the Israelites from captiuity wherin they had liued 70. years, & the time of building the city & the Iews returne thither after so many yeares. Therfore the notes are manifest, the Persian Emperour then being the greatest Monarch of the worlde, and the buil-
Dan. cap. 9. ding of that City destroied, so notorious, the wordes are as manifest, which be these, *Knowe and marke from the goeing forth of the worde (or edict) that Hierusalem shall be builded againe vnto Christ* (or Messias) *the Captaine there shall be seauen weeks, and threescore and two weekes: and the streete & walles shall be builded againe in a litle time. And after threescore and two weekes the* Messias (*or Christ*) *shall be slaine, and it shall not be his people, that will denie him*. This propheſie all agree to be a prediction and token of the time of comming of the *Messias* and the words are manifest. Then thus I demonstrate against Iews and all misbeleeuers, that it cannot be verified of any, but Christ Iesus. First, the holie Scrip-
Lenit. c. 23. tures make mention but of two kindes of *Hebdomades* or weekes. First, for a weeke of daies or seauen daies, as the Greeke worde doth signifie as in the numbring of weekes from Easter to Pentecost was appointed in the law. This kind of weeke cānot posiblie be vnderstood of the Prophet, the whole summe of his *Hebdomades* of weeks being by that reckoning ended in one yeare and halfe and one weeke of daies, in which time no man chalenged to be the *Messias*, and no man, Christian, Iewe, Pagan, or Mahumetan, receaueth any for the *Messias* that came then, or diuers hundred yeares af-

ter

ter. Secōdly, in holy Scriptures an *Hebdamade* or weeke is taken for a weeke of years, or seauen yeares. So in Leuiticus the obseruation of the yeare of Iubily is commanded and set down in these wordes. *Thou shalt number seauen Hebdomades, or weekes of yeares which make 49. years* and the fifteth yeare imediatly following is appointed for the yeare of Iubily. Then of necessitie the prophesy must be performed in this meaning, which is manifestly true in Iesus Christ. For it is euident that *Daniell* was a captaine in Babilon in the time of *Ioakim*, and that the weekes of *Daniell* thus expounded doe expire and ende in Christ, being the number of 483. yeares. And *Daniell* the Prophet himselfe to giue a plaine distinction, that there were meant weeks of years, as I haue expounded it, in the next chapter immediatly following, within two verses of the former prophesie, twice togither speaking of weekes in an other sence, calleth them weekes of daies. Which had beene superfluous, twice to be added in one place, except he would giue vs to vnderstand that in the former he meant extraordinarie weeks of yeares. For otherwise this worde (weeke) without any addition doth vsually signify 7. days & no other time. And this is the expositiō which is giuen in the fourth booke of *Esdras* where it is said, that the *Messias* shalbe reuealed & borne after 400. years, to which if we adde 33. years of the life of Christ, & 50. yeares that *Esdras* was after *Daniel*, they make the same number of 483. years which being begun to be numbred from the first edict of building Ierusalem againe (as the circumstāces) best agree which was in the first yeare of *Cirus*, when (as the 1 chap. of *Esdras* doth witnes) he did not only publish an edict in writing, but made proclamation through al his kingdoms, for building of Ierusalem, & the temple therof, without any difference at al they agree both with the birth and death of Christ as I haue accounted. And howsoeuer we reckon, and begin the accompt from any of the edicts of *Cirus* or *Darius* to build Hierusalem, either in the first yeare of *Cirus* when he first determined the Iews reduction, or the second yeare of *Darius*, when he confirmed the same & put it in execution, or from the 20. yeare of *Darius* whē he made a new edict in fauour of *Nehemias*; & sent him into Iury (al which are manifest in the books of of *Esdras*) they wil end in the raigne of *Herod* vnder whome Christ was borne, or of *Tiberius* vnder whome he was put to death. And cannot possible be expounded of any other person, or by any other computation. For first if we should imagine any other kind of *Hebdomade* or weeke, then I haue alledged, either of weekes moneths or otherwise, it both taketh away al certainty frō this holy prophesy, of the *Messias*, which being set down in scripture, must by al rules be expounded by such cōputatiōs, as we find in scriptures, otherwise if any mā at plesure might imagin

Leuit. c. 25.

Dan. c. 10. vers. 2. 3.

4. Esdr. 7.

Ioseph. l. 6. & 7. antique. Geneb. Cron

1. Esd. 1. ver. 2. 3. 4. Geneb. cron.

1. Esd. 1. 2. 3. 4. 5. 6. 7. 8. 2. Esd. 2. 3. 4

other strãge accounts, neither heard of before, al things wolud be vncertaine. And yet if we should allow that wantõ liberty to any brainsicke man this propheſie could neuer be applyed or verified of any other, which will be euident if any idle person will frame to himselfe a weeke of weekes, or a weeke of moneths, which were twelue times sooner expired, & hũndreds of yeares before Christ was borne, when none claimed to be the *Messias*. Therefore where some Iewes are so ridiculous to make conceites of yeares of decaddes, or centures of yeares, that is euerie weeke to consiste of 70. weekes or 700. weekes as some are not ashamed to doe, they make themselues a mockerie to all the worlde. For first, the scripture speaketh of such weekes. Secondlye, it ouerthroweth all certainety in this case of so great importance. Thirdly, it is one impossibillity, in their owne religion. For in their Thalmud, which whosoeuer with them denieth (as they say denieth God himselfe.) It is recorded not only that the Messias shoulde rule 2000. yeares, but that the worlde was only to continue for sixe thousande yeares, 2000. before the lawe of *Moyses*, 2000. vnder the same lawe, and 2000. after that, vnder the Messias. By which account, not only Christ is the true Messias, comming about that time, but these weekes of the Iewes by their decads and centures, cannot be compleated in thousands of yeares after (by their Thalmud) the worlde is ended, such be the fooleries of this people. Therefore by all reckonings and accounts, only Iesus Christ is the Messias, and Redeemer of the worlde, and all other Religions false and erronious.

Med. prol. de fide.

Thal. tract. Sanh. ca. hel.

Argum. 4. *Howe all particuler articles of Christian Catholicke Religion, for which Iewes, Mahumetans, and Pagans denie it, are demonstrated to bee true by their owne groundes and professions.*

BVT becausе no Infidell shall denie any one point of Catholicke Religion, but by their owne groundes confesse euery article thereof, to be most true and holie. Therefore as I haue prooued before by the highest authority of their owne professions, that in generall, Christian Catholike Religion is onlie true: so in this present reason, I will demonstrate out of the chiefest grounds of those misbeleeuers, all particuler articles of catholicke christianity, namely the misterie of the B. Trinitie, the incarnation & death of Christ the Messias, for the redemption of the worlde, the continuall and daily sacrifice of the Masse, Christs reall presence therein, transubstantiation, and changing of the former elements of bread and wine, into his most holy body and bloud, and the rest, for which these Infidels denie our faith, and which many heretickes in these, and more auncient times, haue disallowed. The sacred misteries of the incarnation, & death

of

of Iesus our Sauiour, his diuine and humane nature, and the distinction of persons in diuinitie are proued alreadie by the true Prophets of God, which the Iewes receaue, by the confession of the *Siblils*, so reuerenced of the Gentiles and (expecting the death of Christ, which *Mahumet* for honor vnto him denieth) by the lawe maker of the Mahumetans, as is conuinced in the 1. Argument, and therefore needlesse probation in this chapter. But to make euidente to all people that these most sacred doctrines are not the onlie collections of christians out of those vndouted & aproued scriptures in the law of *Moyses*, but the same exposition which the holy Rabbins that liued before Christ and which the Iewes receaue with honour, and which the *Sybils* and most auncient Philosophers among the Gentiles for manie thinges approue, I will onlie vse their owne wordes for witnesse in this cause.

The misery of the holy Tyinitie prooued by the rules of all Infidelles.

And to begin with that most vnscrutable secret of the Nature of God, and Trinitie of Persons in him which we defend against all those blasphemous Infidels, which with one cõsent in impietie, make him an vnperfect, mutable, changeable, corporious, & defectiue thing to which no honor or Religion can be belonging, it is manifest that the holie Prophets, *Isayas*, *Hieremias*, *Zacharias*, *Baruch*, *Michias*, *Dauid*, and others doe assigne a distinction and Trinitie of Persons, giuing all attributes and properties, belonging vnto God to euery one, to be omnipotent, God by Essence infinite, illimited, without beginning or ende, cause of all thinges, equall one with an other, and the like, in which manner as Christian Catholickes expound those sacred writinges and beleeue of that vnspeakeable misterie at this day. So they were euer interpreted of the auncient and learned Rabbines before Christ, *Rabbi Ibba*, *Rabbi Abb*, *Rabbi Haccadas*, *Rabbi Ionathas*, *Abinuziell* and others, which euer agreed with our Catholicke Doctrine. *Rabbi Ibba* (as *Rabbi Simeon* writeth) vpon these words of Deuteronomy, God our Lord is one God, vseth this speech. *By the first worde God or his first Tetragramaton name in this sentence* (*our Lord*) is signified God the Sonne, that is fountaine of all sciences, and by the second Tetragramaton Name of God, is signified God the holy Ghost, proceeding of them both, to all which there is added the worde (one) to signifie that these three are indiuisible. And *Rabbi Simeon* him selfe vppon these wordes of *Esaye* (*holy holy, holy, Lorde God of Sabbaoth*) writeth thus. *Esay by repeating three times holy, doth as much as he had saide, holy Father, holy Sonne, and holy Spirit, which three holies doe make but one only Lorde of Sabbaoth.* The wordes *Rabbi Abinuziell.* Author of the Caldey Paraphrase knowen in the world before Christ and highlie honored among the Iewes, vpon this propheste of *Dauid* in his second Psalme

Is. cap. 34. 52. 48. 6. Hier. 23. Zachar. 2. Mich. 5. Baruch. 3. Ps. 138. 32. Deutron. 6.

Rabb. Ibb. in cap. 6. Deut. Rabb. Abb in thre. Rabb. hacch in cap. 9. Is. Paraph. col. in 45. Is. Thar. in Ps. 2. Rabb. Sim. in Zohar. Deut. 6.

Thar. in Ps. 2.

where God the Father speaketh thus to christ (*Thou art my Sonne, to day I haue begotten thee*) are these. *Thes Etolim* (the diuine persons expressed in the plural number) *the Father and the Son are three in one third person the holy Ghost and these three are one, I say one substance, one essence, and one God.* And as the same Rabbine in that place is further witnesse, when he was writing this sentence, a voice spake vnto him from heaue, saying *who is this that dareth to reueale my secrets to the Gentiles?* to which *Rabbi Ionathas* answered, *O Lorde, it is I which for the reuerence and glory of thy name haue presumed to doe it.* For in al Religions there were some thinges concealed for secretes, and therby called misteries, of which the auncient Rabbines ackowledge this misterie of misteries to be chiefest, and that it should be plainly reuealed at the comming of the *Messias*, as now it is, and not before, as *Rabbi Simeon* is witnes, not being lawful for the Iewish people before Christ, to pronounce that Tetragramaton name of God for the Maiestie and greatnesse of him that was ineffable, as that name only compounded of quiescent and insonant letters (as Hebritians call them) do witnes. And yet this secret was not so concealed of the auncient Rabbins, but from them it was come to the Gentils themselues, not only the propheticall *Sibilles*, who tould most plainly of this distinction of Persons in God, but to others, especially the Egiptians, and such as liued in the confined and bordering countries to the Israelites. For breuity I will only produce the wordes of the Oracle of *Serapis* to *Thulis* King of the Egiptians, and *Plotinus* an heathen Philosopher. The sentence of the first is this. *In the beginning God is, then his worde, and to these the spirite is added, these are equall and tending into one.* The wordes of the second in his booke of *the three principall Hypostasies, or persons*, (for so Christian like it is entituled) are these. *Before the worde, not by priority of nature, or time, but only by priority of origination, is the fountaine, and beginning of all diuinitie of this Father, the worde is begotten; further, euery thing which begetteth, loueth and desireth that which is begotten: but that moste chiefly, when the begetter and the begotten are all one.* Against Mahumet I haue prooued a distinction of persons in GOD before out of his owne *Alcaron* and sentence.

Orig. Hilar.

Petr. gallat. l. 3 arcan. Rab Sim. &c.

Sibbill. apud Lactant. l. 4. diu. Instit. cap. 6.

Mercur. Trif. Dial. pim. &c.

plato. epim. & lib. 6.

Rap. viu l. 10 ciuit. ca. 10.

Plotin. l. de trib princip. hipos.

This being the greatest & chiefest Mistery I haue staied longer therin, & wil passe ouer the rest with more breuitie. The same *Mahumet* affirmeth, that as Iesus was the word of God, so he was the most holy man, that Prophet & *Messias* which was promised in the law of *Moyses*, & was sent to supplie the defects therof. The *Sibills* as I haue proued before, haue sette downe, the whole lyfe of Christ, and all the actions of his humanitie, and tell how he should die for the world, and rise againe. Other Prophesies among the Gentils which I haue aleadged before, affirme that *Filius dei nas-*

The Incarnation & death of Christ the Messias proued by the grounder of Infidels.

Alcor. azoar 67. 10. 12. v. 5. Argū. 8. sup.

cetur

cetur ex virgine Maria et pro salute hominum patietur. That the Sonne of God should be borne of a Virgin called Mary, and shoulde suffer for Mankinde. The doctrine of the *Rabbins* before Christ so authentical among the Iewes is most comfortable to this sentence. *Rabbi Haccados*, called for his learning & sanctity our holy Master, affirmeth in his booke, intituled a reuealer of secretes, where he expoundeth that the prophetical place of *Esay* touching the *Messias* (*Emanuell, God, strong, Prince of peace*) speaketh thus. *Because the Messias shall be God & man, his name is called Emanuell, God with vs, surely in our bodie and in our flesh, as Iob doth witnesse; in my flesh I shall see God. For he did deuise a marueloss consaile of deliuering soules from the diuell, which were damned for the sinne of* Adam, *neither coulde by any meanes be saued, except the king* Messias *should vnder goe most bitter death, & many torments, and for that cause he is called a man. And because he hath all strength, he is called God strong. And because he is eternall, he is named the eternall Father. Also because in his daies peace shall be multiplied, he is called the Prince of peace. And because he shall make hast to take away the spoiles of soules, he is called a swifte spoiler, and taker of preyes. And because he shal saue them & bring them to paradise, he is called Iesus, that is a Sauiour.* Hitherto be the wordes of that most holy and learned *Rabbine*.

Rab Haccad. lib. gal. rar. Rabb. Ionat. lib. collect. Misdr. teh. in Psalm. 2. Rabb. Hacc. in 41. Gen. li. gal, 12.

Rabbi Ionathã, who died before Christ was borne, applieth the long narration of *Esay* the prophet in his 53. Chapter, to the murther of the *Messias* by the Iewes, and soone after him *Rabbi Simion*, breaketh out into these wordes. *Woe be to the men of Israell, for that they shall kill the Messias. God shall sende his Sonne in mans flesh to washe them, and they shal murther him.* Rabbi Hadarson vpon the prophecie of *Daniell* concerning the time of the comming and preaching of Christ, vseth this speech. *Three yeeres and a halfe shall the presence of God in flesh cry and preach vpon the mount Oliuet, and then shall he be slaine.* Which the Iewes ordinary comentary vpon the Psalmes interpreteth of Christes preaching, three yeeres & a halfe before his passion. And the *Thalmundists* themselues haue set downe, that the *Messias* shal be put to death. Concerning our most holy sacrifice of the Body & Blood of Christ, as it is euident before by the testimony of the true prophets of God. The *Sibils* and *Mahumet* himselfe, that in respect of the Lawe of Christ, all their Religions & Sacrifices were vnperfecte & foretolde to cease in him & his oblation. So that the Sacrifice which should be offered in his Lawe, was to be his blessed Body & Blood vnder the formes of Bread & Wine (as Catholike christians beleeue) is most plainly tolde out of those Holy Scriptures, by the auncient and approued *Rabbins* before Christ. The wordes of *Rabbi Iudas* speaking of the Sacrifice of the Law of the *Messias* are these. *The Bread which is offered vpon the Altar, is changed from the nature of Bread, & made the Bodie & substance of the* Messias. *But this Body is inuisible with eyes, and free from all violence,*

Rab. Ionath. 53. Is. Rabb. Sim. Ben. Iohai. lib. de spe. Rab. Hadars. in 9. Dan. Misdr. teh. Thalm. tract Sãhed. c hel. *The sacrifice of masse, the reall presence of Christes bodie & blond there and other misteries proued by the same authorities.* Rabb. Iud. in 25. Exod.

Rabb. Sim. l. inuest. Secret.

and not to be touched. *Rabbi Simeon* in his booke of searching secrets, hath the same discourse, speaking euidently of transubstantiating *Bread* & *Wine*, into that most sacred Body and Bloude, and affirmeth it to be the *Sacrifice, which shall be vsed in the kingdome and Religion of the Messias.*

Rabb. Cahā. in 45. Gen.

Rabbi Cahana vpon those words of Genesis, (*he shall washe his stole in wine, and his cloake in the bloude of the grape:*) vttereth this speech. *This Sacrifice which daily shall be offered of wine, shall not only be changed into the substance of the Bloud of the* Messias, *but into the substance of his Body, Bread shall be changed, although externally there only appeare the colour of white.*

Rab Hadarſ. in Psal. 136.

Rabbi Hadarsan saith, *That the Bread which the Messias will giue, is his Body, and there shall be a conuersion of Bread into his Body.*

Rab. Baruch. super. eccl.

Rabbi Barrachias teacheth, that at the comming of the Messias, *Foode shall come from Heauen, like a little Cake.*

Rab. Ionath. li. col. in Ps. 72.

Like be the sentences of *Rabbi Ionathas*, and *Rabbi Selomo*, teaching that a rounde cake of wheate as broade as the palme of an hande, shall be changed into the Body of the Messias, and vsed for the Sacrifice of his Lawe, and be lifted ouer the heads of his Priestes.

Rabb. Selom. in Psal. 72.

All these *Rabbins* liued before Christ, & yet these be their expositions of the holy Scriptures concerning that most holy Sacrifice, which Christian Catholikes vse, & such other mysteries as depend from thence.

Sibill. apud Lact. lib. 7. diu. instit.

The *Sibbills* and *Mahumet*, confesse that Christ shoulde and did abrogate the Lawe of *Moyses*.

Alcor. AZo. 69. 19. 12.

His Gospel was the perfection of that lawe, that those sacrifices should cease in him, yea he shall destroye Antichrist, Paganisme, Iudaisme, and Mahumetisme, and come in glory in the end of the worlde, and be Iudge thereof, and only his religion to endure. Thus I coulde exemplifie in other questions of Christian doctrine, but becaule these are the greatest, and those which Infidels most dislike in our religion, I haue giuen instance in them, that it may be euident, how manifestly they be confounded eue by their own grounds & authorities, whether we will consider Catholike worship in general, or the particuler mysteries it defendeth against those misbeleuers, which may also be applied against the Protestant sacramentaries of this time in those points which they now maintaine against those most auncient and learned Rabbins. But of this I must intreate hereafter.

Argum. 5. *Founded vppon the straunge and extraordinarie punishments, imposed vpon all enemies of Christ and his Religion.*

OR if extraordinary vengeance of God vpon any people, or person for incredulity and sinne is a certaine argument of the errour & sin of that people or person, as all men acknowledge, it is euident by the punishments of al other professions, only Christian religion to be true. And to passe the Mahumetanes, Pagans, & so many hundreds of Arch-hereticks, with their cōplices & confederats, punished of God & extinguished

by

by christian Religion, as I haue shewed of heretickes in my Apologicall Epistle, and of the Pagan Emperours, and Mahumetans in my first treatise, and will be more euident hereafter. So that nowe none of all these remaine, but only Mahumetans, and *Mahumet* himselfe confesseth, that they shall vtterly perish and be ouerthrowne. Then to exemplifie in the Iewes, the only enemies vntouched in this point, and those which before their reiecting of Christ were the people of God. If Christ had not beene the Messias but a seducer, they could neither haue sinned, or beene punished as offendors, but deserued well in putting him to death; so far they shoulde haue beene by that worke free from so many punnishments, as haue beene laide vpon them. But nowe who can imagine any other cause coulde be founde in any people, for which that nation which had so longe continued the peculier of God, of whome he had vndertaken so particuler and singuler protection, witnessed by so many fauours and extraordinary prerogatiues graunted vnto them, aboue all other countries, shoulde deserue so great and during punishment and miserie: that they should lose their Temple, Altar, Sacrifice, Prophets, and Priesthood, to haue so many thousands pined with famine, murdered by intestiue sedition, killed of idolatrous enemies, led captiues and solde for slaues. And not only those of that generation which liued in Hierusalem and Iury, but the Iewish inhabitants of Alexandria, Cæsaria, Scythepolis Ptolemays, Tyre, and all places where they liued, as *Iosephus* their owne historian, and others witnes. Then what sinne coulde be so rigorously reuenged of God, rather inclined to mercy, then iustice, and by no possibility to doe wrong, then that which in malice excedeth, & is greater then all others their most Irreligious and vnnatural entreating of the Messias, for which iniquitie they are odious to all people, both Christians and Mahumetans to this day. And if any man desireth to see the particuler of their miseries, and in them the anothomie of a wicked persecuted people, and afflicted enemie of God, he may read their owne historians *Iosephus* and *Philo*, and for such as haue not that opportunity briefly to recapitulat some of their most worthy punishments, *Caiphas* their high priest & enemy to Christ killed himselfe, *Annas* died miserably, *Herod* that deluded him was banished to Lions by the Emperour *Caius*, and spoyled of all hee had, so *Herodiadas* her dauncing daughter had her head cut off with yse: In Alexandria the Iewes by the permission of *Flaccus* President, suffered to be beaten and killed at euery mans pleasure, as their owne *Philo* reporteth. *Pilat* that put him to death, perpetually exiled to *Vienna* kept close prisoner, and killed himselfe. The Statua of *Caius* by force placed in their Temple, about Seleucia 50000,

Epist. Apol. Trac. 1. p. 1. Par. 2. Arg. 82. 83. & Ar. 108. &c. Mahumet, in Alcaron. ca. 12.

Ioseph. lib. bell. Eg. sipp. lib. excid. Hierof. Eusseb. &c.

Ioseph. bell. l. 2. c. 19. 20. 21. c. 17. & l. antiq. 20. c. 34. li. 18. c. 12. l. 19. ca. 7. l. 19. c. 7. li. 18. ca. 9. Philo. in. Flacco. &c. Clem. const. lib. 8. ca. 1. Niceph. l. 2. cap. 10. Ioseph. ãtiq. lib. 18 ca. 9. Philo. supr. Ado Chron. Oros. lib 7. Ioseph. l. 18. antiquit. ca. 12. act. 12.

Ioseph. sup. lib. 19. cap. 7. & lib. 20. cap. 24.

of their Iewishe men killed. Their king *Herod* consumed with wormes. In the feast of Pentecost no tumult raised, 20000. stifled to death. Forbidden by the Samaritans to goe by them to Hierusalem. *Ananias* their High Priest sent prisoner and bound like a traitor to *Rome*, by *Quadratus* the president. All *Iury* full of theeues, and sorcerers. *Ionathas* their High Priest murthered. Murthers committed euen in the Temple it selfe, and in the greatest festiuities. The Priests spoile one another. And after vnder *Florus* their President, their nobility torne in peeces and crucified. Their Synagogue destroied at *Cesarea*. The house of *Ananias* their High Priest, burnt by rebels and he murthered. And at the same instant while these thinges were donne at Hierusalem, the same day and howre, as *Iosephus* witnesseth, aboue 20000. killed at *Cesarea*. And whersoeuer the *Iewes* were dispersed, if the Gentiles were stronger they were put to death, 13000. by the *Scythopolitans*, 2500. by the *Ascalonites*. 2000. at Ptolemais. 5000. at Ioppe. 1000. at Damascus. At Tyre all killed or commited to prison. 50000. at Alexandria, and all these and other murthers procured against them by a President of their own nation. And when their Citty was besieged of *Cestius* President of Syria, how often might he haue taken it if he woulde and was desired euen by the nobility of Hierusalem, promising to open the gates and refused, but it was differred for the deliuerie of the Christians thence, and greater punishment of the Iewes. And before it was besieged of *Vespasian*, a hundred thousand slaine, and solde almost fortye thousand, and an infinite number killed of themselues. The high priests were slaine and lay naked in the streets, eaten of doggs and beastes. The citty diuided into domestical sedition, two armies in the temple, one within, and the other in the Court. Their Granary where prouision of victual for many yeeres was laid vp, burnt & consumed to ashes: & that factious arme that was planted in the Temple al slaine, not one escaping, those that fled the citty for famine, were crucified by *Titus*, 500. euery day, that there was no roome to put them to death. A walle of 39. furlongs was made in 3. daies space, to entrench them as Christ had prophesied, and thirteene Castles to keepe them in, that they could not get forth to eate grasse. The dead bodies in the towne stunke so that they annoyed the campe of their enemie & besiedger. 2000. of them in one night were cut in peeces of the Syrian and Arabian souldiers to seeke their golde within their bowels: and thus they were daily vsed vntill their enemy *Titus* forbade it. From the fourteenth of Aprill when the siedge begann vntill the last daye of Julye there were carried forth of deade bodies out of one onely gate (the Porter himselfe *Mamæus* beeing witnesse vnto *Titus*) an hundred

Ioseph. Bell. li. 3. ca. 19. 20. 21.

Epiph hæres. 29. et hær. 30 Ioseph. li. 2. bell. cap. 17.

Ioseph. supr.

Ioseph. sup. li. 6. cap. 1. Cap. 12. & 9. 7.

Dei. Inc. &c.

and

and fiftie thousands, besides those which were buried. And the noblemen that fled to *Titus* affirmed, that there were six hundred thousands of the poorer sort, that were dead, cast forth of the gates, and that the number of the others could not be reckoned; for whe they could not be caried forth, they were throwne togither on heapes. The famine was so greate, that they did eate dung, thongs, girdles of leather, shooes, hay, & other things not to be named, and the nobility themselues abstayned not from killing and eating their owne children. And at the time their city was taken, although *Titus* had giuen expresse commandement by publicke edict, that the Temple shoulde be preserued, and nothing therein spoyled, yet it was set on fire in such outragious manner, that by no possibilitie, *Titus* labouring what he coulde, it coulde be quenched, but was consumed vpon the very same day, the tenth of August, that it was burned before of the King of Babylon. And six thonsand Iewes that were fled thither by the counsaile of a false Prophet, were vtterly consumed. For as the same *Iosephus* witnesseth, there were many seducers then among them, that promised helpe from God, vtterly forbidding them to yeelde. Eleauen hundred thousands deade in those fewe weekes of the siedge, 97. thousande taken prisoners, some condemned for slaues and sent into Egipt. Those that were strongekept in all countries to fight with wilde beasts in theatres, and publicke spectacles. All woemen and men vnder 17. yeeres of age, solde for slaues at a most vile price, the number of those which were solde being so great. And after, in the time of *Adrian* the Emperour, the finall desolation and exilement of that people forth of that countrie was contriued: *Iulius Seuerus* his Captaine by his commandement destroying Townes, and Villages, leauing not one stone vpon an other, in all that vaste building of Hierusalem, that the prophesie of Christ might be fulfilled. And in one daie put to death 500. and 80000. not one Iewe remayning in all Iurie, and an imperiall edict promulged against them, that they should neuer returne thither any more, and that they should not remember Hierusalem, that they might not looke towardes the place. What other illusions and afflictions haue they had, and still endure in minde, not only concerning horrible and filthy errours against God and nature, of which I will mention in the argument of the errors of our enemies, but what illusions of Diuels and wicked spirits haue they suffered, especiallie about a *Messias* (for refusing CHRIST) perswading them sometimes that he is in the Caspian hilles, sometimes at Rome in Italy, where in our memory they were so illuded, that they fullie beleeued an Harlot of their linage fornicatiouslie begotten, with childe (as was proued) was to bring

Ioseph. li. 7. bell. Iud. ca. 11.

Ioseph. supr. c. 17. c. 30.

Oros. lib. 7. cap. 13.

Argū. 6. infl.

Grā. de simb. Euseb. hist. eccles. Cas. Baron. tom. 1. et 3. Annal.

their Messias forth, vntill to the common laughter of all, shee brought forth a wench. Sometimes at Vlisipon in Portugall, sometimes in the wilderneſſe, sometimes in the Sea, sometimes, and all times no where. Howe sottishely were they seduced by the Diuell, and worthely, and miraculously punished of God, in the time of *Iulian* the Apostata, as Saint *Chrisostome*, *Ruffinus*, & others are witnesses, when they went about to builde their Hierusalem and Temple againe. When they had digged their trenches, and began to lay and forme their foundation, sodenly such an earthquake chanced, that it did not onely throwe downe the stones and buildings which they had began, but other places where the Iewes resorted, & as many as were in them, were slain. And in the morning folowing, those that had escaped assembling togither, to draw away the dead bodies, a terrible fire sodainly issued out, running vp and downe, burning & consuming as many of them as it met, & after the same order oftentimes issuing forth consumed that incredulous people. Whereby those which were left aliue were conuerted to Christ. And that it might be euident, this punishment to haue bin inflicted for him, the next night after, the signe of the Crosse appeared in all their garments, and remained so firme and manifest, that with no arte or cunning it coulde either be hidden, or taken awaye. And in the yeere of Christ 405. a Cretensian Iewe, or rather a Diuell feigned himselfe to be *Moyses*, and sent from Heauen, to bring all the Iewish inhabitants of that country, which were many thousands into *Iury*, through the Sea, as *Moyses* had donne out of Ægypt, whereupon they all presently followed him, leauing all thinges, and comming to a great rocke hanging ouer the Sea, bad them throwe themselues into the waters, and they should swimme thither like fishes, which they which went before, desperately attempted, and were pittifully drowned in the sight of those which followed, and their *Moyses* vanished away appearing no more. And in this manner in all times and places euer since the death of Christ, they haue beene deluded and afflicted. Therefore no man can say that they are the true worshipers of God, except the same blasphemer will affirme that God is vnmercifull, mutable, vniust, and irreligious to punishe sinne (*vltra condignum*) more than it deserueth, or to inflict punishment and vengeance where none is due.

Chris. ſt. 18. 2. cont. Iud. Rufin. li. 1. histor. Philipp. Bergom. hist. in Iulian.

Fascic. Tem. 450. Bergo. histor.

Argum. 6. *Manifesting the Errors of all other Religions, euen against the light of nature, such as by possibility true worship cannot admit.*

AND although I doe not contend to prooue this to be a demonstration in naturall reason, yet I doe affirme for euident euen in the light of nature, that all worships and Religions in the worlde, which doe not ac-

acknowledge the Incarnation of God, and veritie of Christian Religion, either Pagans, Iewes, or Mahumetans, are ignorant of the diuine nature, essence, and attributes of the diuine maiestie, and fallen into most impious and irreligious errors concerning him, so that by no posibility they can worship him as they should, and are farther drowned in other errours which neither any supernatural light & reuelation of God, or light of reason can aslowe, so that where the Incarnation of Cod, is not admitted, all other benefits whether naturall as to the Pagans and all pepole, or supernaturall graces and so manie extraordinary fauours to the Iewes, before the comming of Christ, are forgotten and not of force to procure gratitude in men, and all other effectes of God not able to cause them to knowe and honour him as they should. And this shall be another argument against all Infidels euidently demonstrating them to haue no religion, for supernatural illuminations cannot be contrary to the light of Nature, neither God Author of them both, contrary to himselfe. And to begin with the miserable estate of the Pagan Gentiles, who can indure to heare for only eternall, immortall, immaculate, omnipotent & spiritual God, creatour of all thinges, so many incesteous violent, lecherous, and most wicked men and women to be so worshipped such as were the children of men, as *Sibilla Erithrea* doth scorne them, in these and baser wordes. *A God cannot be made and formed of a man and a woman*, So *Hercules* the bastard of *Alcmena*, that poluted all places with lecherie, incest, rapine, and oppression, was honored for an immortall and eternall God. So *Esculapius* the bastarde of *Apollo*. So *Iupiter*, *Saturne*, *Mars*, *Apollo*, and the rest. What miserable and most wicked oblations were vsed in that Religion? What innocent men murthered, and offered in sacrifice to *Iupiter* among the Cyprians? The Thaures did offer to *Diana*, the strangers that came vnto them. So did the Frenchemen to *Esus* and *Thutantes*; and Italians to *Iupiter*, the Romans and Italians, both men and infantes to *Saturne*. So did the Carthaginians: as when they were ouercome of *Agathocles* King of Sicilie, thinking their God *Saturne* to be angrie with them, they offrred vn to him for a Sacrifice to appease his anger, 200. children of noble men. Others cut of their shame and secretes, and offred them in Sacrifice. Among the Rhodians, *Hercules* was honoured with a Sacrifyce of 2. oxen, and cursing and banning, and it was accounted a great iniquitie for one worde of pietie or modestie to be spoken. And this was in memorie of the cursing and banning that a plough-man of that Countrie vsed against *Hercules*, taking two oxen from him by violence and so of others. But to passe ouer those Idolaters and come to the Iewes, which before Christ

Errors of the Pagans.

Lactāt. firm. l. 1. diu. inst cap. 8.
Cap. 9. supr. Lucil. Luciā. Tarquit. de vir. illustr. Philipp. Bergom. in hist. &c.
Lactāt. supr. c. 10. c. 11. c. 12. & 21.
Varro. l. diu. in Saturn. Ouid. lib. de fast. Postēn. fest. lib. histor.
Lactāt. firm. supr. ca. 21.

Errors of the Iewes before

To the lawe of nature and repugnant to religion.

were the chosen people of God, and had the true Religion, theyr errors conteyned in theyr owne Thalmud and highest iudgement they haue, shall bring witnesse against them. And to omitte theyr blasphemous errors against Christ because they professe themselues enemies to Christians, and speake of those which they maintaine against the most sacred diuine Maiestie, whom they acknowledge for their God, and maker of all thinges, that gaue their lawe to *Moyses*. Thus they write and generallie beleeue of him, that before he made the worlde, leaste he should fall to idlenesse, he exercised himself in framing diuers worldes, which when he had made, he presently destroied and renued them againe, vntil at length he had learned to make this worlde which now we haue. That hee spendeth *the first three howres of the day, in reading the Iewish lawe*. And that *Moyses* ascendinge to heauen, found him writinge accents in the holie Scripture. That on the firste daie of the newe Moone in the moneth of September, he iudgeth the whole worlde, and the nexte tenne daies he applieth himselfe to write the iust in the booke of life, and the wicked in the booke of death. And manie other like errors they holde, that God hath a place in heauen seperate from all companie, in which at certaine times he bewaileth with manie teares, and afflicteth himself, that he was angrie with the Iewes: ouerthrewe the Temple of Hierusalem, and dispersed this people into Captyuitye. And that daylie hee prayed deuoutelye, and putteth vpon his heade and armes, fillets, or thongs of leather, called Thephalin, and putteth vppon his bodye a linnen coate, named Zezith, and so attyred, falleth downe vppon his knees, and prayeth: that so often as hee remembereth the Calamities which the Iewes suffer of the Gentiles, hee weepeth and letteth twoe teares fall into the Ocean Sea, and for verye griefe knocketh his breaste with both his handes. That for his recreation the three laste howres of the day, hee vsed to play with a huge greate fishe called Leuiathan, that the commaundement of the Sacrifice of the newe Moone was giuen to the Iewes, to purge the sinne which GOD committed when he gaue that light vnto the Sun, which he had vniustly taken from the Moone, and that beeing angrie for a cause vnknowne vvith his plaie-fellovve Leuiathan, hee killed him, and povvdered his flesshe vvith salte, to giue to the soules of his Saintes. That euerye day hee is angrie, and at that time the Combes of Cockes vvaxe pale coloured, and they stande vppon one legge, and if anye man shall curse an other at that moment, hee shall presentlie fall dovvne deade. When certayne Rabbines disputed agaynste *Rabbie Eliezar*, GOD giuing sentence from Heauen for *Rabbie Elyezar*, the other Rabbynes beeinge offended

Thalm. ordi. 1. tract. 9. v. 49. ord. 4. tract. 4. dist. 5. chart 17

ord 4. dist. 2

ord 4. tract. 4. dist 6 ord. 3. tract. 6.

Thalm. sup. ord 6 tract. 4 dist. 1.

Ord. 2. tract. 1. dist. 14.

Ord. 5. tract. 6. dist. 5.

Ord. 2 tract. 8. dist. 5.

Ord. 2 dist. 5 & ord. 1. dist 7.

Ord. 1. tract. 1. dist. 1. ord. 2. tract. 8. dist. 5.

Ord. 1 tra. 1. dist. 9.

Ord. 2. tract. 1. dist. 14.

Ord. 4. tract. 8.

Ord 4. tract. 6. dist. 1.

Ord. 4. tract. 3. dist. 5.

Ord. 1. tract. 1.

Ord. 4. tract. 2. dist. 7.

fended thereat, excommunicated God, whereat he smiling said, my children haue ouercome me. That God disputing with the Rabbines vpon a certaine kinde of leprosie, iudgment betweene them was referred to a very learned Rabbine. And that he hath bin deceaued by some Rabbines, and the like blasphemies. That the Angell *Gabriell* committed a grieuous sinne, for which, God commaunded him to bee scourged with a fierie whippe. That *Dauid* did not sinne, either in his adulterie, with *Bethsabee*, or murther of her husbande; and whosoeuer affirmeth he sinned, is an Hereticke. That a man may marrie his daughter, or sister; that Rabbine which hateth not his enemies to death, and seketh not reuenge vpon him, is not worthy the name of a Rabbine. That they which contradict the wordes of their Scribes, are more grieuously to be punished, then they which gainsay the law of *Moyses*, and this man may be better absolued, but the other must be put to death. If the greater part shall condemne a man to death, he must die, but if all condemne him, hee must be dismissed. That soules doe passe from body to body, as *Pythagoras* helde, onlie with this limitation, that if the soule sinneth in the first body, it goeth into a second, if it sinneth in that, it flitteth into a thirde body, in which if it doth not cease to sinne, it is throwne into hell. And for example, the soule of *Abell* did goe into *Seth*, and from him to *Moyses*. That in the resurrection, the soules of the vnlearned shall not be vnited to their bodies. Whosoeuer shall eate thrise a day vpon the Sabbaoth, shal haue euerlasting life. If any man shall passe vnder the bellie of a Camell, or betweene two Camels, or betweene two women, he shall neuer learne any thing out of the Thalmud: wherein there is no end of such blasphemies, foolish, and ridiculous things, he that desireth more, may peruse the places cited in the margine, so that we may see the iust iudgment of God executed vpon that people, that they which before the comming of Christ were the chosen of God, onlie serving him in true Religion, since they reiected and refused him, are fallen into so many impious errors, that except they were recorded by themselues, and conteyned in the very rule of their religion, their Thalmud no man would beleeue it, & that euery man may knowe in what estimation the Thalmud wherein these, and other errors are conteyned is with that people, their owne words placed in the preface of that booke are these, *If any man shall denie the bookes of* Thalmud *to be most holy, he denieth god himselfe*. Lastly, to come to the euish and lasciuious *Mahumet* and his Mahumetans, what other thing then such as I haue recited of the Iewes & Pagans, can be expected of them, if we either consider the occasion of his originall and beginning, or the wicked and licentious life, either of *Mahumet*

Ord. 4. tract 2. d. sup.

Ord. 2 tract 5. dist. 8.

Ord. 2 tract 1. dist. 5.

Ord. 5 tract 1. dist. 2.

Ord 4. tra. 4 dist. 10.

Ord. 4. cha. 17.

Ord. 4. tra. 2 & sæpe alib.

Ord. 3. tra. 2 cap. 3.

Ord. 2. tract dist 6.

Ord 4 tract 10. dist. 2.

Ziſt. Senen. bibl. Sanctit Thalmud.

Ord. 1. tract 1. dist. 4.

Ord. 4. tract 8. or 4 tract 1. dist. 4.

Chart. 38. of 4. tract. 8. dist. 2. ord. 4. tract 4. dist. 9 ordin 4. tract 8.

Ord. 2. tract. 1. dist. 5. ch. 11 et 15 or. 2. tract. 1. dist. 2. &c.

Errors of the Mahumetans.

Blond l. 9. plat.

Pomp Ital. l. 8 hab.

the scholler or his Tutors and Counselours, *Ihon* an Hereticke of Antioch, *Sergius* an Arrian and Apostata Monke, & a Iewishe Astronomer or Necromācer. Or the time when he came being borne in the yere of Christ 626 or the place & people where or whence he descended, cōming of the *Ismaelits*, & feed of *Ismaell* accursed in Scripture, by the mouth of God where he is depriued of all spirituall inheritance, & hath no such benediction giuen vnto him, and from the rude, theeuishe, and barbarons *Arabians*, whose manners he exercised in all kinde of iniquity. And touching his errours, with *Sabellius* he denieth the Trinity, with *Aerius* he affirmeth Christ to be a creature. With the *Manichees*, that Christ was not Crucified and put to Death, but another like vnto him, thinking that vnworthy so great a prophet. With the *Anthropomorphites* Iewes and Pagans: that God hath a body, with the *Elchesite*, that religion may be denied in persecution. With the *Originists*, that the diuels shall be saued, that *Lucifer* and the rest of the Angels were condemned because they woulde not worship *Adam*, as though duty were to be donne to the inferiour, & lesse excellent, when excellencie and dignity is the only cause of adoration and reuerence. That men are to be compelled to his religion by warre and force. That God and his Angels pray for *Mahumet*, when God supreame Lorde of all, can praie to none, prayer being a function, of an inferiour, he neuer distinguished the Ciuill and Ecclesiasticall regiment, but confounded them together in his temporall successor, which his owne sollowers condēned for absurdity & repealed. The originall institution of that deceiuer appointing *Alys* an ignorant and wicked young fellowe for his successour, was not only vnreasonable, but frustrate and without effecte: for contrary to the ordinance of *Mahumet*, his father in-lawe *Eubocora* deposed *Alys*, & within three yeres *Eubocora* himselfe was poysoned. *Homer* his next successour was murdered by his seruant. *Osmenus* which next succeeded killed himselfe, his sonne *Mahumetes*, was violently put to death by *Alys*. *Alys* was traiterously slaine by *Muauias*, in whose daies so many errors were growne in that secte, that two hundred Camels were loaded with books, which were condemned at Damascus. And notwithstanding the capitall Lawe against disputing of the Alcoran they euer were and nowe are diuided into manifold schismes into *Melyos*, *Asaphs*, *Alambels*, *Buanists*, *Babilonists*, *Cayrists*, *Caioranists*, *Marochists*, *Muftysts*, *Almacadists*, and others not to be recounted, and in such odious manner, that they affirme it more meritorions to kill one of those diuisions than 70. Christians. They haue no meanes to compose these controuersies, determine questions, or to choose their Calyphes: but all doubtes are tried by the sworde, and the strongest part of armes is sentenced to holde the

Pantal. Chrō Bergom. hist. in Mahumet. Polid. de inuen. lib. 7. c. 8. &c. Gen. ca. 21 Alcorā. azo. 27. 28. 29. 31. 33. 49. 53. Mahumet in Alcorā azo. 1. &c. Blond li. 9. Poly. inuē. l. 7. c. 8. Bern. Lutzenburg. In Catal. heretic. in Mahumet. Graft hist. & Stowe in Mahum. Mahumet. in Alcorā. l. 2. Azo. 28. 47. 48. 18. 19. Euseb. lib. 6. hist. ca. 28. Cæl. histor. Saracen. l. 2. Bellefor. Cosmiuers. t. 2. l. 6. c. 6. col. 1837. ca. 12. 13. col. 1887 &c. lib. 4. ca. 11. ca. 13. Leuncl in pāl. lect. turcic. cap. 237. Ion. hist. l. 33 Bellef cosm. supr. Leuncl. supplem. Annal. turcic. pag. 138.

the trueſt opinion? Neither did *Mahumet* euer ordaine, or that people practiſe their trial. How doth he extol Chriſt Ieſus to be the *Meſſias*, wiſdome, ſpirite, and worde of God, greateſt of all Prophets, and inſtitutor of the moſt holy law and perfector of the lawe of *Moyſes*, which had ſo long endured, and yet moſt impudently affirme, that preſenly after the firſt preaching, it was corrupted euer by the Apoſtles to whome it was committed, and whoſe Goſpels himſelfe alloweth. How fooliſh is it for him to denie the death of Chriſt, witneſſed by ſo many thouſandes of preſent witneſſes of all ſortes, Chriſtians, Iewes, and Gentiles, in ſo publicke place and vniuerſall aſſemblies? how could the Iewes raiſe this ſlaunder when ſo many Chriſtians, and Pagans were preſent, and is written in all the Euangeliſts which he approued for holy writers? How could theſe ſacred bookes be vniuerſally corroupted of the Ieweſh nation, when they were neuer wholy in their handes, yea ſeldome anie one was in their cuſtody? yet theſe Paradoxes he propoſeth to be beleued. How is it either probable or poſsible that *Mahumet* and an apoſtata Monke ſo many hundred yeares after Chriſt and *Moyſes*, ſhould better know the integritie of their lawes then the Iewes and Chriſtians which were euer in poſſeſsion of thoſe writinges? how contrary is his law of poligamy (where a King hath 600. wiues) the feſtiuity of friday for the Sabbaoth, the circumciſing children in the ſeuenth or eight yeare, and not day, from their natiuity, and other like to the law of *Moyſes*? how different is his corpority in God, beaſtly paradiſe, multiplicitie of wiues, errors about Chriſtes diuinity, death, Paſsion, Sacaments, and other principal thinges to the doctrine of Chriſt, which as he teacheth was moſt pure, and ſhall continew for euer? where did euer Chriſt perſwade the people to worſhippe his Mother the bleſſed Virgine for God, or prophefie of this great prophet *Mahumet*, as this ſhameleſſe ſeducer affirmeth? or howe coulde Chriſt which he reuerenceth for the greateſt Prophet, and trueſt lawmaker, be Author of ſuch Idolatry? And to be breefe, as he came in a time of many Heretickes and deceiuers, and to inchaunt his readers with his beaſtlie delightes compoſed his Alcaron in rithmes, and meeters, ſo to allure companie vnto him by expreſſe decree, he approueth all errours and infidelities, ſo that a pluralitie of Gods be not admitted howſoeuer corporeous, infirme, and corruptible one GOD is beleeued, he neuer reprehendeth but confirmeth. Wherfore to omit the reſt and only exemplifie, in that which moſt concerneth man which is his eternall beatitude and happie end (which as I proued no Temporall or Corporall thing canne be) he aſſigneth ſuch a Paradiſe, place, and ſtate of Bleſſednesſe for a reaſonable and immortall Soule, as is agreable to the nature &

Supr. arg. 2.

Azoar. 2. Cuſa. in cribrat. Alco. l. 1. c. 2. l. 2. c. 14. l. 3. c. 2. azoar. 11.

Bibliand. in op. part. 2. in cõfutat. Alco. pug. 13 Cuſpinia. de Relig turcie. Septemcaſtr. de relig. tur. cap. 13. Rucher. li. 2.

Azoar. 13. Azo. 74-71.

Cuſpin. de Relig. turc.

Mah. in Alc. Azoar. 37.

Tract. 1. Sup. cap. 5.

Auer. lib. 9. Metaph. Arist. lib. 10. eth. Auicenn.

appetite of hogs, & most brutish beastes, in somuch *Auerroes* himselfe some times a Mahumetan, affirmeth that *Aristotle* had deuised a better happinesse for man then Mahumet did; and *Auicenna* a fanourer of that Secte greatly condemned Mahumet in that pointe, and yet these two were the wisest that euer were in his daunger to be seduced. They enforce the eldest sons of Christians contrary to the law of nature to profes Mahumetisme, and be Ienesaries to the Turkish Prince, when no man can be compelled to supernaturall thinges, except he hath first submitted himselfe. He in-

Auer. 12.

uadeth and vsurpeth without all title, the landes, territories, and goodes of others, which without manifest iniurie and iniustice cannot be done. He neuer pretended for title to Religion eyther supernaturall propheſie of thinges to come, any one miraculous operation or argument of reason, but forbad his solower to professe learning or dispute of his lawe, least they shoulde disclose his iniquitie; and pretendeth his claime and interest nothing but the sworde and violence, by which kinde of disputation and reasoning *Iulius Ceasar*, *Alexander*, *Augustus*, and other damned Idolatrous Emperours, should haue had a farre greater title to religion then euer *Mahumet* coulde pretend, being greater conquerours then he or any of his professions. And it is not onlie vnprobable but vnpossible that any accedentary or temporall thing in the power of nature should be an infallible signe & argument of supernatural and most certaine misteries, such as true religion must haue. So that we see Mahumetisme to be nothing else but a fardell of errours, and heresies, iniustice and volouptuousnes, bounde and collected together without any ground or reason, so that had he not begunne his Regiment in those rude and beastly countries where he did, apt and prone to all libertie and filthines, he neuer had preuailed to haue the least shewe of reuerence and Religion. For experience teacheth at this present, how in Greece and other ciuil Nations, which God for their reuoulte and disobedience to his Church, and See Apostolique, hath deliuered to the turkesh tyranie, although they be infected with the heresies of *Nestorious*, schisme of the Grecians, & other errours, and therby destitute and vnfurnished of grace, rather chuse to become his slaues and vassals, vndergoeing all oppressions then yeelding to such absurdities to be aduanced with honours, as our Apostaties to that Infidelity be.

Brow of the Brachmans.

And if we will seperate the present *Brachmans* among the Indians from the olde Idolatrous Gentils, and make their Religion perticuler by it selfe, such is the absurditie of that people, yet professors of learning, that it is vnworthie to be related. But breeflye to giue a note of their superstitions in beleeuing, and Epicurismes in manner of liuing for a certaine time

Pet. mart. 1. histor. lib. 1 histor

they

they liue at least in externall viewe a sober and penitentiall life, which being expired and ended they are presently exalted to the greatest honours, riches, and dignities, exemted from all lawes, free from all controulment, subiect to no penaltie, punishment, or reprehention, & liue in all delights, sinne, laciuiousnes, and wantonnesse, not to be recited. These be their priestes, and principall professors, so highly esteemed that their Kings are committed vnto them for educatiõ, & subiect to their asignements. And their beleefe in worshippe is not vnlike to this practicall profession, for although they reuerence for their principall and most auncient Gods *Parabrammas* and his three sonns, & in memorie of that reuerence alwaies were a triple threade about their neckes, yet for pluralities of other Goddes, which they worshippe with equall diuine adoration, they are not inferior, to the Pagan Romans, but rather exceede them in number of Idolatries, and not content to dedicate Temples and Altars, offering Sacrifice vnto men, but vse and exercise the same diuine reuerence to Apes, Oxen, Elephantes, and the like brute, and vnreasonable creatures.

Indic. fol. 34 35 l. Cerem. Brachm. in Serm. Luciian. &c.

Argum. 7. *Further shewing the excellencie of Christian Catholicke Religion aboue all other externall professions, both in speculatiue & practicall doctrine.*

WHereby it is manifest howe vnpossible it is, that either the worshippes and reuerences vsed by any of those Infidelles, should be true and reuealed of God, which by no power can be author of any error, or (seing of necessitie one true Religion must be graunted) that Christian profession should be false, for all others euidently conuicted of palpable, grosse, and inexcusable errors, and absurdities, by necessarie cõsequence it remaineth not alone & in all things to be approued. And let any Iewe, Mahumetan, or Pagan, survey the whole sum of Catholicke Religion (for I doe not defende the conuenticles and positions of heretickes) & proue whether he can finde any one such error & inconuenience. And to begin with the nature of God himselfe, which as by his infinit & most excellent preeminences, he is the prime and soueraigne obiect of true reuerence, and to haue this supreame homage and dutie of Religion, so if he be mistaken and any other worshipped for him, it turneth to irreligion and Idolatry by sacriledgious worshipping a falsly pretended God: All those misbeleeuers, Iewes, Mahumetans, Pagans, and Brachmans (as is euidentlie proued before) either constitute pluralities, or moste horrible corruptions, alterations, defectes, and imperfections in diuinitie, which altogether destroy al worship and Religion. For such imperfections and defectes are dishonourable, and not to be reuerenced, much lesse with diuine adoration, cotrariwise wee Christians only worshippe one moste simple,

increated, vnalterable, infinite, and illimited cause, Creator, and conser-
uer of all creatures, endued with all possible perfections, and so worthy of
all worship. And for the end and happinesse of man, we doe not assigne
so foolish, vncertaine, or so corruptible, vanton, and carnall estate with
defects, and filthines, which cannot possiblie content an immortall and
reasonable soule, in such sort as those misbeleeuers do; but such an estate
either for perfection, continuance, and immutability, that wil, & only can
Math. c. 22. Marc. c. 12. Rom. ca. 13. &c. content, & bring felicity to man. And for the meanes to come to so great
happines and glory, (because there must be a proportion betweene the
end & such things as bring vnto it.) That external and publicke sacrifice
we vse, is not any such prophane oblation as the Pagans vsed, no such na-
ked ceremony as the Mahumetans practise, and themselues confesse shal
be taken away, neither any of those of the lawe of *Moyses*, which already be
abrogated, and which of themselues neuer had validity, but as they had
reference to Christ, but that most pure, and immaculat sacrifice of the bo-
Argu. 4. sup. die and bloud of the Messias, so renowned and honoured before the co-
ming of Christ, as I haue prooued, so miraculouslie testified of God, as al
countries can witnes, & of it selfe able to pardon all ofences, euen in rigo-
rous satisfaction; which no other religion can say. We doe not allowe in
our worship any thing that may be called sin, or be interpreted either pre-
iudiciall to the honour of God, or office to man, which religion comman-
Lactt. sup. l. diu. inst. in Hercul. &c. Cicer. de nat. Deor. deth, as all these Infidels practise, in approouing hatred & reuenge vpon
others, appointing vniust, craftie, and violent vsurping, and taking away
of other mens goods and possessions, as the Pagans did, and their Gods
themselues were honoured for such impieties, and the Mahumetans and
Alcor. supr.. Thal. ordin. 1. trac. 4. dist 3 ord. 2 dist. 7. ord. 1 trac. 1. dist 1. & 4 ord 4. trac 8 dist. 2 & trac 4. & 9. &c. Turkish proceedings vse, & the Iews allowe for lawfull (to vse their owne
wordes in their Thalmud) *whether it be by craft, deceite, violence, vsurie, theft,*
killing, murthering, or any other meanes. Neither doe we as those misbeleeuers doe, affirme, that sinne is not committed but by externall acts, when
the malice of the sinne dependeth of the internall consent, but condemne
euen the internall thoughts, and forbid all iniuries both to friends and e-
nemies, commanding nothing to be done to others, which we would not
to our selues. Omitting nothing that may be named vertue, and allow-
ing nothing can be suspected for vice, and because naturall and morall
actions of themselues cannot merit a supernaturall beatitude, all such va-
lue we attribute to such effects, dependeth vpon the infinite price and
dignity of our Messias, which no other profession can make claime vnto.
By whose merit and oblation, besides these workes of grace, we only haue
Sacraments, instruments to deriue his benefits, in all necessities, to all

persons

persons, and at all times. When we are first borne, Baptisme to take away originall sinne; extreame vnction to releeue vs when we die, & defend vs against all enemies and agonies of those conflicts. And while we liue, eucharist, & confirmation, to strengthen vs in grace, and pennance to restore vs if we fall. And concerning the particuler estates and conditions both of the clergy and married, order to dignifie the one, and matrimonie to arme and defend the other, so that no state, time, or condition of men, is vnprouided, no sinne left vnpunished, no vertue omitted, but many added which Philosophers did not knowe, as loue to enemies, hnmility & others. Contempt of the world, & al impediments of felicitie. We exhort perfectiō, conteining a ful abnegatiō of al spiritual lets as riches, plesure, honor, & the like, by professing pouerty, chastity, & obediēce, wherby the great enimies of heauēly things the world, flesh, deuil, are subdued. Do we not purpose for the intellectual & immortal soul of man such a spiritual beatitude, as a greater & more excellēt cānot be deuised, the vision & fruitiō of God himself, conteining al felicity, & voide of al vnhappines? how reuerently do we esteeme of the holy patriarks & saints of the law of *Moises*, of the nature of angels whōe we affirme to be intelectual cretures, in which & other things, how barbarously do those infidels erre.

The 8. and last Arg. *How catholike christian religion hath ouercome al enemies, in all kinds of argument and disputation. And that it is the most certaine knowledge in the world, euen in naturall iudgment, & al arguments vsed against it, euidently false.*

AND to giue a ful & final contentment to al people in this case; when soeuer any matter seemeth doubtfull, or is called into controuersie, by such as pretend title & interest, it must needs be tried and debated with reasons, and arguments, either in writing, or publikely and by speech, by probations naturall & aboue nature, as the cause and question requireth, the first manner of trial hath giuen euident verdict for christians, & manifestly condemned al others of manifold profane & irreligious errors, vnpossible to be in true religion. Now I will shew how by the second kind of trial in conference and places of dispute, only christian catholike religion hath preuailed against al others, & vtterly condemned & conuinced thē for infidels & misbeleuers, both by natural & supernaturall arguments. *Catholike christian religion conquering Mahumetans.*

And to passe ouer Mahumetans, because as is manifest already they acknowledge the religion of Christ to be true, that we shal be saued therby, and it only endure and perseuer, and forbidding the professors of their law to dispute with christians haue giuen vs the victory in this disputation, which also hath bin proued against them by manie supernaturall miracles and most certaine arguments. Let vs come to other infidels against whom Arg. 1. sup. *Christians victory ouer all enemies.*

Christ him self most firmely founded & builded his doctrine, both against Iewes and Gentils by vnanswerable arguments, & euidences of truth, by so many humane reasons, so many fulfillings of the Prophets predictions, so manie miracles, so manifest, so publike, so supernaturall. By so manie blinde, deafe, dumbe, leopers, endued with sight, hearing, speaking, cleannes, so manie dead raised, deuils dispossessed, heauens, elements, and all creatures obeying aboue nature in the sight of all, recorded euen by his enemies. And after his death by his Apostles, & their successors, he conquered & subdued the whole world, S. *Steuen* a deacon preuailed so with his miracles and arguments, that neither the synagogue of the Libertines, of the Cirineans, Alexandrians, or those of Cilicia and Asia which disputed with him, were able to make answere. The Apostles at the feast of pēcost amased & confounded Parthians, Medians, Elamites, inhabitants of Mesopotamia, Iewry, Chappadocia, Pontus, Asia, Phrigia, Pamphilia, Egipt, & the parts of Libia, strangers of Rome, Iews, & Proselites, Cretentians, & Arabians at Hierusalem, all those countries bearing witnes. And S. *Peter* at one sermon conuerted 3000. soules, so S. *Paul* first himselfe subdued, confounded them at Damascus, Seleutia, Ciprus, and *Bariehu* the false Iewish Prophet at *Paphos*, and made him blind, and conuerted *Sergius Paulus* the Proconsul. So at Perge, Pamphilia, Antioch, Iconium, Listra, Derbe, and whersoeuer they were dispersed in his peregrination. So *Gamaleel*, master to S. *Paul* & S. *Steuen*, was cōuerted. So *Egesippus*. And so many in the time, and at the disputation betweene S. *Siluester*, and the Iewes at Rome. So in the great disputation in the yeere of Christ 418, a greate number of them togither with their great Rabbine *Theodorus* were subdued, and miraculously conuerted. So were the Iewes about Bithinia miraculously ouercome, as *Athanasius* witnesseth by the wonderfull bloude that issued forth of a wodden Image of the Crucifix, which one of them had pierced sacrifedgeously. So about the yeere of Christ 708. in Siria by the like miracle as *Philippus Bergomensis* writeth. So in all places and ages, the most learned amōg thē haue bin ouercome. And in the primatiue church of christ, those which were their most learned, & durst not for feare become christias, yet did write in cōmendation of christians, as *Philo Iudeus*, *Iosephus*, & others.

Thus likewise Christ proued his doctrine against the Pagan Gentils, as appeareth not only in the particuler histories of the Apostles, & others, in the Primatiue Church, but in all ages, & places, as their vtter ouerthrowe and desolation doe testifie. So S. *Augustine* the Benedictine Monke proued catholike religion to the Pagans of the English nation, and subdued thē, so catholicke christians (and only catholicks as I will manifest hereafter) haue

Ioseph. Pilat. ep. ad. Tiber. Mah. in Alcoran. &c.

Act. c. 2. 6.

Actor. c. 2.

Actor 9.

Actor c. 13.

Actor. c. 14.

Clem. Recog lib. 1. cap. 9. & 10.

Zonar. l. annal. to. 1.

Metaphr. die 2. Ianuar.

Glyc. in ann.

Nicephor. li. 7. cap. 36.

Cedren. in Camp.

Rutf. lib. 1. cap. 38.

Socrat l. 3. cap. 17.

Sozom. l. 5. cap. vlt.

Athanas. l. poss. Imag.

Bergom hist. fol. 166.

Conquest ouer Pagans.

Bed lib. cap. 25, ca. 26, &c.

haue ſubdued al Pagan cuntries, & conuerted them to chriſt. Thus al Sorcerers, Magitians, and Enchanters were vanquiſhed. So *Simon Magus* that had ſeduced Samaria, and for his ſtrange works of ſorcerie named *the power of God*, was ſubdued and baptized of S. *Philip* a Deacon. And afterwards relapſed to his witchcrafts againe, becauſe he coulde not buy with mony apoſtolicall authority, was ouercome by S. *Peter* at Rome in open aſſembly, before that wicked enemy of Chriſt, *Nero* the Emperor. So *Elymas* by S. *Paul* at Paphos. So *Marcellus* a ſcholler of *Simon Magus* became a chriſtiã & wrote the combat betweene S. *Peter* and his old maſter *Simon Magus*. And *Iuſtinus* the martir & *Origẽ* affirme, that the Magi which trauailed ſo far to worſhip Chriſt in his natiuity, were Magicians, & by the apparition & miraculous conduction of the ſtar, were conuerted. And S. *Ignatius* before them auoucheth the ſame, adding further, that thẽ al magicke, ſorcery, & enchantmẽt began to ceaſe. So S. *Iames* the greater, conuinced *Philetus*, & *Hermogenes*. So *Taurinus*, Biſhop of Orleance confoũded *Cambiſes*, *Zamrim*, & their ſchollers. *Iuſtina* ſubdued *Ciprian* the ſorcerer, & made him a chriſtian Martir.

Conqueſt ouer Sorcerers and Magitians.

Actor. c. 8.

Egeſip lib. 3. excid Hieroſ. cap. 2.

Actor. c. 13. Iuſtin. Dial. cum Triph. Origen l. 1. contr. Celſ.

Ignat. ep. ad Epheſ.

Euſeb. hiſtor. eccleſ. lib. 2. cap. 8. Iſodor. l. de patrib. c. 73. Vincent in ſpecul. l. 10. cap. 78. 79.

So likwiſe the moſt wiſe & morally vertuous philoſophers of the world haue bin conquered, & conuerted in ſuch order, that now neither Stoicke Cynike, Peripatetike, Epicure, or any other ſect is to be found, for the light of nature did manifeſtly inſtruct thẽ, that their own iudgments & reaſons were deceitful, & had often erred and changed, but thoſe ſupernatural & other arguments of chriſtians only able to be effected by the power of god (as nature taught thoſe Philoſophers) by no meanes could be vntrue. So *Dyoniſius* the Areopagite & others, euen in that learned & famous vniuerſity of Athens were confounded by S. *Paul*. S. *Katherine* a virgin, being but eightene yeres of age, ſubdued 50. of the wiſeſt Philoſophers, which all the credit and command of *Maxentius* the Emperour could aſſemble together. So S. *Iuſtine*, S. *Baſyl*. S. *Auguſtine*, and others were conuerted. So in the time of *Conſtantine* the great, a ſolemne diſputation being apointed between the chriſtians and them at Conſtantinople, they were all confonnded and conuerted, by *Alxander* Biſhop of of that city. Likewiſe they were ouercome and put to ſilence in the generall councell of Nice, (where a great number of them were gathered togither, for the aide of the Arians) by a catholike chriſtian vnlearned, as *Socrates*, *Sozomenus*, and *Ruffinus* witneſſe. So in the yeare of Chriſt 411. *Syneſius* and *Euagrius* great Philoſophers were conuerted, and S. *Auguſtine*, affirmeth the ſame of *Genuadius*. How many of them and how often of their beſt learned were not able to aunſwere S. *Anthonie* the Eremit, a man altogither vnlearned? And all the Philoſophers which euer were in the world with al their humaue learning and policie, were ne

Conqueſt ouer all Philoſophers.

Actor. c. 17. Metaphraſt. & ſur. in S. Katherin. Am Philoch. in vit. S. Baſil Euſeb. in vit. Conſtant.

Socrat. l. 1. cap. 5. Sozom l. 1. cap. 17. Ruff. lib. 1. cap. 3. Sophron. in prat. ſpirit. cap. 195. Sineſ. ep. 79. Aug. ep. 100 Athanaſ. in vit. S. Ant.

uer able to conuert one cittye to their opinions, although hauing for their protection, and furtherance, the fauour, countenance, and assistance of the Kings, and Emperours and yet poore fishermen by the doctriue of Christ against the violent resistance of all enemies, haue conquered the whole worlde vnto him. And yet at that very time, when the Apostles & disciples of Christ went about & preached christian doctrine to the world, the Phisosophers as their own writers are witnesses (for the deuil wil imitat God) practised the like in goeing about and perswading their opinions, but preuailed nothing, such were *Apollonius*, *Dio*, *Demetrius*, *Musonius*, *Damis*, the pithagorean; *Epictetus* the Stoycke, *Lucianus* the epicure *Diogines* the yonger and others. And generally the Platonicks, either became Christians, such as had any conscicce of things, or magitians such as had none at all, and not only the Platonicke Philosophers but all others that were of the greatest learning, & best life among all sorts & sects, were conuerted. And the sect of the Cynicks, Epicures, and Magitians that were the most vile, licentious, and wicked of all the rest, giuen ouer to all liberty and wantonnesse, not only with women, but in such vnnaturall maner as may not be spoken, as both their own opinions & writers do testify, were the greatest enemies we had. And those which were their greatest learned and of most ciuill conuersation such as *Seneca*, and others, & in those times of disgraces & persecutions durst not professe themselues christians, yet were our greatest frinds, and writ most reuerently of our religion. And those Philosophers when they were conuerted, shewed themselues most constant & zelous Christians, and proued the greatest propugnors & defenders of faith, in those turbulent and violent times of persecution, against all tirants, and enemies we had. Such were *Aristides* of Athens, *Apollinaris*, *Clemens Alexandrinus*, *Iustinus*, *Melciades*, & others. And besides al those external Infidels & enemies, so many sorts and sects of heretickes aboue 400. in number before the Apostasie of *Luther*, which in the scoole of Christ haue made ciuill war and rebelion against the catholicke Church & doctrine, haue bin so vtterly confounded, confuted, & vanquished that not somuch as any memory of them is left, except among catholike writers, which haue noted & recorded their heresies. So that what force and validity their witnes was of, they gaue testimony vnto vs, not onlie in the things wherin they discented & were subdued by their ouerthrow, but in those things wherin they agred with vs, against these present protestants, and are witnesses not only for vs, but against all other enemies from which they discented. So was *Arius* confounded by *Alexander* Bishop of Constantinople, so *Olympus* at *Carthage*. So did S. *Basil* miraculously conquer *Valens* the Arian Emperour. So *Copres*

Philostr. l. 9. Dio. Rhod. Corinth. Porysth.

Aug. ep. 56. et li. ver. Relig. ca. 4.

Origen. cont. Celf.

Senec. ep.

Aristid. in apol. Trithem de script. Apollinar. Clem. Alex. Iustin. apol. Melch. apol. &c.

Conquest ouer all heretickes & external enemies.

Bernard. Luther l. catolog. hær. Hist. 3. l. 3. c. 10. Platin in Anastas. 2. Amphil. in S. Basil. Pallad. hist. in Copres.

the

the Eremit conuinced the Manichees. Thus al other hereticks were ouercome, euen those that had most affinity & kindred with protestants, *Berengarius* the father of the Sacramentaries was confuted & recanted his error in open councel, & acknowledged the Real Presence of *Christ* in the sixt Sacrament. So the Wicklifists in England, in the same point in a most frequent assembly in the church of S. *Paul* in London, were miraculously confounded, & subdued. So were the *Henricians* in France by S. *Bernard*, both in that & other points wherin they agreed with these men? & all opinions now defended by thē one time or other were confounded, & confuted in general councels, & the most famous & learned assemblies of the world. So what enemies soeuer they were, Infidels or heretickes, which at any time denied christian Catholike faith, were thus both strangely by miracles, and by argument in reason conuicted & condemned, whether they were Iews trusting to supernatural assistance, or the gentils in the power & pompe of the world, or Magitians in aide of deuils, & damned spirits, Philosophers in their wit, and learning, or any hereticke & apostata in what so euer Buckler of defence they vsed. And neuer any of them could hitherto bring either supernatural argument or sufficiēt natural reason against vs. Yea the Iews so famous with miracles before Christ, since they denied him had neuer any miracle among them, except such as Christ and Christians haue wrought to confoūd them, their *Piscina Probatica* that so miraculously healed diseases at the discending of the angel, thē ceasing as their own writers *Iosephus* & others witnes. For their figures ceasing in Christ, God the worker of miracles wold no longer giue testimony vnto thē. So likewise of *Mahumet* and his Mahumetans: and he himselfe so acknowledged, confessing that miracles were granted vnto Christ. What likly-hood there is in finding any such thing among the Pagan Idolaters, whose gods were deuils, as is proued before, which could worke nothing supernaturall, euery man knoweth, and besides the very confession of all these Sects, the thing in it selfe is manifest. For euery one of them defending so manifest errours and blasphemies as I haue proued, it is impossible that God which cannot giue testimony to vntruth, should grant miracles & supernatural works, to proue that to be true, which euen in the light of reason is euidētly false. And those wonders which are attributed to some Pagans as to *Vespatiā* the Emperour as *Tacitus* & *Suetonius* report the healing of a sore head of one, & an eye of an other, & such others are confessed by the same Authors, that the Phisitiōs answered they might be healed by phisike, & so no miracles. And *Philostratus* their own writer is witnes, that *Apolonius Tyanæus* that great coniurer & friend of *Vespatian* was present, then who wil doubt by what art they

De confect. d. 2. c. Berēg. Bergom. hist. fol. 182. Tho. Waldē. to. 2.

In vit. S. Bern.

Neuer any miracles wrought since Christ to proue Religion, but by Catholikes, and for their faith.

Iosl. bell. Epiphan. de piscin.

Mahumet. in Alcoran.

See Cæs. Bar. to 1. Aunal. fol. 752. 753 Tacit l. 4 hist. Sueton. in Vespatiā. c. 7. philostr in Appol. l. 5. Tacit. l. 5. histor. Suet. super. cap. 4. Ios. lib. 7. bell.

they were don? And *Polibius* a famous author among those gentiles plainly confesseth that such strange things as were reported of their gods, as *Iupiter, Diana, Vesta*, and others were childish toyes or things vtterly vntrue.

Polib. lib. 16. histor.

Or if true miracles & supernatural workes had euer bene wrought by these men, that defend such absurdities as *Sozomenus* reporteth *Eutichianus* a nouatian heretike to had haue the gift of healing (which I neuer heard either of Iewe since Christ, Mahumetan, or Pagan recorded in any credible historie, or truly chalenged by them) yet if such a gift were granted to any Infidel or misbeleuer (which God is able to doe) it is impossible it should euer be practised to proue or maintaine their false and erronious opinions, but some other end, and purpose, as the manifesting the Iustice of God in puunishing offenders, or defence of the innocency of some falsly accused, detecting malefactors or the like. So murther hath often bin miraculously bewraied euen by the mā that was murthered, as of late at Vppingham in Rutland, the man murthered ten or forteene daies after his death bewraied the murder by opening one of his eies at the presence of this malefactor, as is credibly reported. And in this sence *Cayphas* a wicked enemy of Christ did prophesy, *That it was expedient one shoulde dye for the people*, for that proued the necessity of Christes Passion. So God might heale infirmities by an hereticke, to shewe his mercy to people afflicted, and it was affirmed by some Pagans, that *Claudia* of Rome drewe with his girdle a Shippe that stucke in the sands of the Riuer Tiber, and a vestall Virgin drewe water in a sive forth of the same Riuer, to manifest their innocencie in some things wherein they were accused, although all these might be done by enchantments as euery Philosopher knoweth, none of them aboue the compasse of naturall causes.

Sozom l. 1. hist. c. 14.

Ioh. cap. 11. & 18.

Wherfore to come to end of this dispute with external Infidels: As I haue proued in the former booke against all Atheistes and Irreligions, an absolute & vndeniable necessitie of a God and Religion due vnto him, in such order that by no possibilitie either the one or other can be vntrue: So in this it is manifest, against all misbeleeuers, that in particuler this Religion is that holy worship which was instituted and taught by Christ. To this all testimonies, diuine and humane assent. All authoritie that can be cited in such a cause agreeth, all people of renouned learning, or equall iudgment, ioyne in this sentence: all friendes allowe it: the cheefest grounds of our enemies themselues confirme it. All other worships by their owne confessions, are drowned in most profane and irreligious errors, euen against the light of nature it selfe, and such as depriue the professors of all title to true Religion. One Religion must needes be true, all others be both palpably erronious in themselues, & haue acknowledged

not

not only in generall the veritie of this holy profession, but haue giuen confirmation to those priuat Articles which be the greatest misteries, & most secret difficulties in that worship. All witnesse both of God and creatures all reason, naturall & aboue nature, haue so consented. And euery article it defendeth, by infallible motiues hath bene resolued into that most inerrable word and reuelation of God, who can neither be deceaued in himselfe, or bring others into errour. Wherfore I will conclude with S. *Chrisostom*, that catholike faith is more certaine then any demonstration, which Philosophers knowe to be the most certaine knowledge. And approoue that saying of S. *Augustine*, that he would rather doubt whether he himselfe liuing were aliue, then call any matter of that faith into questiō. For in naturall science, the limited & deceitfull vnderstanding of man whereon it is grounded, may be deceaued, but the infinite and vnscrutable wisdome of God, vpon which these truthes are builded, by no possibility can erre. And these shall suffice for externall Infidels. Concerning Protestants, and other Heretickes, and internall Enemies, I will proue Catholicke Romane Religion to be only true, and al others blasphemous and damnable, by aboue an hundred Arguments in my next worke against them.

Chrisost. hom. 8. in ep. ad Rom.

Aug. lib. 7. confes. c. 10.

THE ENDE OF THE FIRST PART

of the Resolution of Religion.

A TABLE OF SVCH THINGS AS ARE CONTEYNED in the first part of the Resolution of Religion.

The first Chap. of the first booke. *Of the Name and Nature of Religion.*

Ch. 2. *The absolute necessitie of God, & a first most excellent cause deseruing worship.*

Ch. 3. *The Necessity of a diuyne prouidence towards Man, and all Creatures for him, and his Religious duty for the same.*

Ch. 4. *Religion euidentlie needfull to obtaine a Supernaturall and Euerlastinge felicitie for the immortall Soule of Man, which can neyther finde anye ende in this lyfe, or perish in death.*

Ch. 5. *The testymonie of holie Scriptures, moste certainelie reuealed of God, and theyr infallible authoritie.*

Ch. 6. *The practise & euydence of al nations, states of people, & particular persons.*

Ch. 7. *The testimonie of all intellectuall creatures.*

Ch. 8. *The moste certayne and myraculous Testimonie of God.*

Ch. 9. *The testimony and example of al creatures, euen vnsensible rendring a kinde of Reuerence.*

Ch. 10. *Extraordinarye punishments imposed vppon the Irreligious for their impiety, and rebellion of all Creatures against them for that cause.*

Ch. 11. *The miraculous obedyence and submission of all creatures to the Religious.*

Ch. 12. *The afflictions and aduersities of the godly and Religious, for which the Epicures denye Religyon, are a manifest proofe thereof.*

Ch. 13, *The temporall honors and delightes of the Religious were often greater, and their mysories lesse then of the Irreligious.*

Ch. 14. *The temporall honours and dignitis of the Catholike Christians in particuler greatest and theyr afflictions least.*

Ch. 15. *If by impossibilitie there should be no reward for Religion, or punishment for Irreligion after death, yet the condition and estate of the Religious is to bee preferred.*

Ch. 16. *A conclusion, of the vnnatural absurdities which the Irreligious must grant.*

The first Chapter of the second booke. *Briefly shewing against all externall Infidels, how that Religion which was taught by Christ is the true worshippe of God.*

Chap. 2. and first Argument. *Prooueth the same against them by theyr owne confession, and groundes of all other Religions.*

Arg. 2. *How all externall and notoryous signes giuen by God, to knowe the Messias were only veryfied in Iesus Christ and cannot possiblie be performed in any other.*

Arg. 3. *That the time wherein Iesus was borne by all accoumpts and reasons was the time of the comminge of the* Melsias.

Arg. 4. *How all particular articles of christian catholike Religion, for which Iewes mahumetanes and Pagans denie it, are prooued by theyr owne groundes.*

Arg. 5. *The straunge and extraordinary punyshements inflicted vppon all Enemies of Christ and his Religion.*

Arg. 6. *The palpable and most manifest errors against the light of nature, of all other Religions.*

Arg. 7. *The excellencie and dignitie of christian Catholike Religion aboue all others.*

Arg 8. *Howe this worshippe hath ouercome all enemies, in all kindes of Arguments and disputations, and that in naturall reason it is the most certaine knowledge in the world, and all Obiections alleadged by Infidels agaynst it, false, euen in humane reason.*

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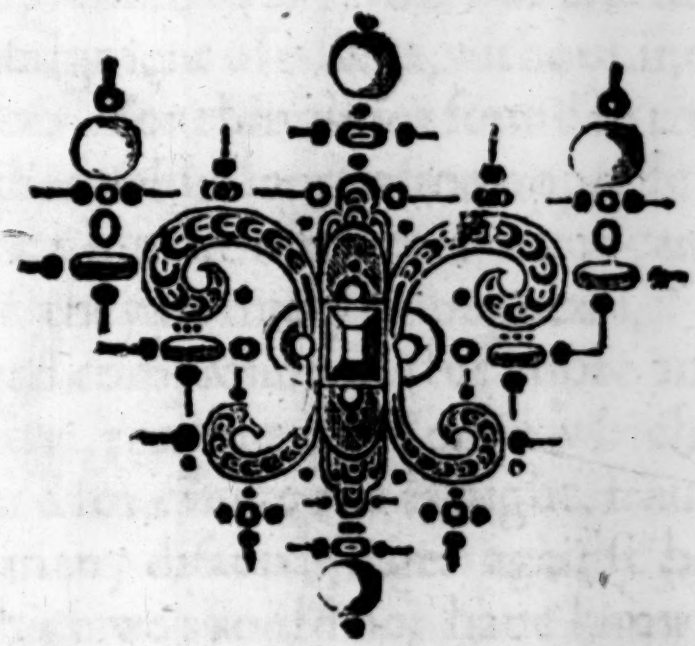
M. ANTONIVS DE DOMINIS,

AND HIS BOOKES.

By C. A. to his friend P. R. Student of the Lawes in the Middle Temple.



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